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OUR COVER

Office of the United Council of Church Women receiving commitment cards (see p. 3). From left: Miss Mabel Head, Mrs. R. F. Woodhull, Miss Helen Kittredge, and Mrs. Ruth Mougey Worrell, executive secretary of the Council.

IN THIS ISSUE

The main part of this issue is given to the subject of Human Rights. "The Bible and Human Rights" is the Christian Social Relations study for 1948-49.

WHO'S WHO

Maude White Hardie, Spiritual Life worker, New York East Conference, writer.

Kathleen W. MacArthur, author of *The Bible and Human Rights.*

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Charles W. Iglehart, Professor, Union Theological Seminary, New York; former missionary to Japan.

Albert E. Barnett, Professor, New Testament Interpretation, Garrett Biblical Institute, Evanston, Illinois.

ASK YOURSELF

1. What is it that may become a "terror to evil-doers"?

2. Declaration and Covenant: what are they, and wherein do the differences between them lie?

3. "Everyone has the right to equal pay for equal work." Where is this right stated?

4. Since "land is a 'must' in any program for a peaceful world," what must the missionary agencies do?

5. Contrast the daily wage scale in the U. S. A. with that in Japan, China, India, the Philippines, Africa.

6. If "participation in the community . . . is not the free man's final responsibility," what is?

7. According to one of their woman leaders, why are the women of India being granted their due?

8. "Fathers are baby sitters for the evening." Where, and why?

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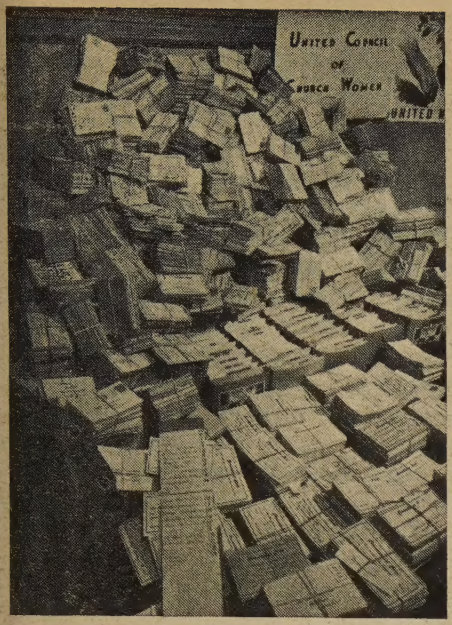


Peace Is My Responsibility

By MAUDE WHITE HARDIE

THESE are no days for little thoughts. Our minds are being constantly extended and expanded by the world-reach essential for present living. Truly the words of the familiar story, spoken in jocular vein, "I hope it's nothing trivial," have sober significance for us today: it is no time for trivialities.

But it is no time, either, for generalities alone. We all believe in peace: for merely selfish reasons nearly everyone around the world wants peace. The Christian ethic goes further and compels us to acknowledge our individual obligation toward its accomplishment. Peace is *my* responsibility.

In the past six months, more than half a million personal pledges have come pouring into the United Council of Church Women from women who have declared themselves willing to work for peace. Each reader of these words was doubtless one of this responding number. If our pledge was vital, changes should already be evident in the lifting of the spiritual level of the local church, in community relationships, in an increased awareness of economic justice around the world as our Christian concern. "Not by bread alone shall be built a dynamic peace, but bread is brotherhood's first gift to the cornerstone of peace," says the program of this year's World Community Day. And twenty centuries ago, by One who had seen firsthand the hunger and need of the world of his day, "If any one has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him?" [1]

There is a certain stimulus in numerical greatness. It is a grand and glorious feeling to share the forward march with an ever-mounting number of women, but there is danger in it, too. "What am I among so many?" we of the rank and file are likely to ask; and the ranks thin, and the pace lags. Each of us is only one: but that one that *is* each of us, has an irreplaceable contribution and inescapable responsibility. In *The Bible and Human Rights* (p. 69) are propounded three practical considerations:

What ought to be done?
What can be done?
What can each of us do?

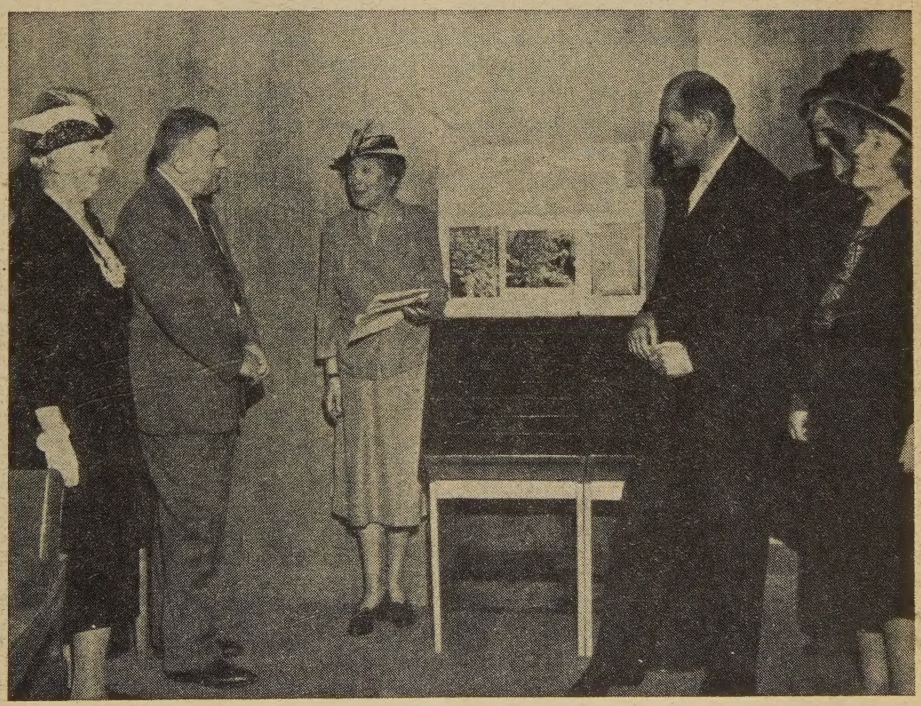
There are, perhaps, no new answers: but there are answers known to us all, as yet too insufficiently acted upon—and of these, certain ones are within the scope of each of us.

Most of us work in comparative obscurity: but obscurity does not imply isolation. We touch people in large numbers daily, and no human contact is without some effect. Let our contribution be intelligent and specific—not an ineffectual assent to the hopelessness of today's situation, but an expressed attitude of belief in and encouragement of the United Nations. Let us in our

(*Continued on page 5*)

[1] I John 3:17 *New Testament*, Revised Standard Version (Chicago: International Council of Religious Education, 1946).

United Nations receives from the United Council of Church Women the commitment cards of women pledged to work for peace
***From left to right:* Miss Helen Kittredge, chairman, Christian World Relations Department; Mr. Andrew Cordier, executive assistant to the Secretary-General of the UN; Mrs. Harper Sibley, president, United Council of Church Women, who made the presentation; Mr. Chester Williams, public liaison officer, representing the State Department; Miss Mabel Head, official observer at the UN for the United Council of Church Women; Judge Dorothy Kenyon, American representative on the UN Commission on the Status of Women**



The Bible and Human Rights

By KATHLEEN W. MacARTHUR

The impression made upon the country by the Freedom Train and by the publishing of the report of the Commission on Human Rights must not be allowed to fade out into an emotional memory. It will be of little use to add to the famous documents of freedom in this land still another pronouncement of unrealized idealism.

If, however, we are to make this report come to life, its facts and figures must be changed into living persons, whose homes, wages, education, jobs, and all the details of daily welfare and opportunity are being visibly improved.

It is possible that assent to great and all-embracing causes such as our modern world demands may actually divert people from the labor required to take the "next steps."

This is especially true of women and women's organizations. As a rule women do not have to be coaxed to desire the common good. Actually, outside of their ready response to obvious and visible suffering, women do not get under the burdens imposed by modern conditions of life. They are aware that vague unfocussed good will is not good enough, as in the traditional patterns of giving aid and sympathy they are practiced. Certain "causes" indeed are tacitly "assigned" to women with cynical disregard of the fact that at the decision-making level of activity in almost all our social organizations, women are in hopeless minority.

When, therefore, the report "To Secure These Rights" was published, it seemed a golden opportunity for men and women to work together, as equals, to secure equality of opportunity and status for all human beings.

The great Christian principles undergirding our concepts of freedom and equal treatment require for their fresh understanding and practical realization the best united effort of all citizens. A special responsibility rests upon Christian people in this respect, and perhaps most of all upon Christian women. What are the specific steps that Christian women must take, then, to prepare themselves to be active participants in this greatest of modern tasks?

"Workmen Who Need Not Be Ashamed"

First, we must *understand* the *nature of this task.* This requires *study.* The kind of study demanded is difficult. No one can make it easy for anyone else. So vast, complex, and globe-encircling are all major human problems today that one is tempted to say, "I give up! The experts will have to do that!" To be a Christian citizen today, however, requires disciplined, careful, constant study of the human scene, the needs and problems created by the changing time, and the application of Christian principles to each situation we face.

This supposes knowledge, constantly increased and renewed, as the source of our faith, the literature that expresses it, and the significance for our time of the relation between our faith and our works. Hence, *The Bible and Human Rights* is one attempt to see how God has joined together the eternal truths of our Hebrew-Christian faith and the whole realm of human relations. We must give ourselves in full devotion to the study and reflection necessary for this understanding. We must think till it hurts if we would really pull our weight as Christian citizens in our generation. In a choice imposed by time as between the reading of the comic papers and the Commission Report, the Christian citizen may not falter. The choices we are compelled to make today are stark and bare and hard for many people, and to become, against our taste or temperament or supposed capacity, students of public affairs and of basic beliefs is one of the most clear requirements of our religion at this time.

Almost every generation has had its major task, from the clearing and settling of the land, through the Revolutionary War, the building of a nation, the creation of instruments of government, the development of political and economic systems, the abolition of slavery, the equal franchise, the struggle to unite the nations for peace, the organization of workers, and so on.

It is clear that for us in this day the great task is that of examining the social institutions we have built with the intent to close the gap between our professed ideals and the actualities of our politics, economies, community life, and institutional practices. When we are clear about our task, we shall know what to study and where to make a start.

"To Which We Are Committed"

The second requirement is *conviction.* This engages not only our minds but our emotions and imagination as well. We shall never fully understand the needs of humanity until we have "felt them in our bones." In addition to study, alone or together, we need to cultivate a sensitive imagination, through the arts, music, poetry, reading of biography, and such like means. Thus, behind our intellectual understanding of needs and problems we can put the emotional power that will press on into "doing something about it." The consent of our minds, the assent of our hearts, are alike necessary to secure action.

For Christian people the great

discipline of worship, alone or together, is the surest means of discovering how valid are our opinions or judgments and how great is God's power to move us to practice brotherhood. The Bible serves a further purpose here, of inspiring and encouraging us to "tread where the saints have trod" and to equip ourselves for difficult tasks by putting on "the whole armor of God." Prayer will take us into the area of experience where our plans and programs are tested by the searching spirit of God, giving us fresh insights into his will for our time, and perspective regarding our causes.

"Now Is the Accepted Time"

The third important "plank in our platform" is *action*. To think, to know, to feel intensely, and then not to act accordingly is a well-known psychological trap. In order to bear the tensions created by the urgencies of our time, we must have the perspectives of the eternal, and yet also have instant plans for action in harmony with our convictions. Women especially need recourse to practical expression of their hopes and fears regarding their fellow citizens and the peoples of the earth. This means, surely, political action. To study, to know, to feel, to carry deep convictions and grave concern is positively dangerous unless we can move into action on behalf of our convictions. It is all too easy for us to talk ourselves out of any real decision-making job and to settle for "discussion."

This not only makes it easier to feel content with our part; it plays right into the hands of those who fear the housekeeping eyes of women fixed too intently upon the hunger, dirt, disease, ignorance, and injustice endured by much of the world's family today. The fear of being "feminist" must be conquered; the attempts to keep women "in their place" must be resisted; the "women's vote" must be once more made a power on the side of the decencies and humanities, and become a "terror to evil-doers."

It is of little use to learn, to feel, and to organize in order to educate public opinion, when all can be lost in a day's work in the political arena. Women, Christian women, must make the undoubted sacrifice, incur the penalties and liabilities, and suffer the hardships of political life. Not until women are in Congress, in state legislatures, on school boards, in places of leadership in political parties at all levels in much larger numbers than at present, can there be any hope that men who are struggling for good laws and good institutions will feel the support of the people sufficiently to keep on with the struggle.

Photograph by Harold M. Lambert

These three duties (among many others) are clearly laid upon us, and *the time is now*. To study, to worship, to take action where it counts most and fastest, is our mandate for the task forces of Christian womanhood in this accepted time, in this day of salvation.

Peace Is My Responsibility

(*Continued from page 3*)

communities tactfully, courageously, bring people of different groups to know and respect one another through working together in some worth-while common enterprise. Most of all, let us humbly and constantly try to see men and their relationship to God through the eyes of Christ, remembering the fact "That people are not all alike makes no difference. Their essential equality is their relationship to God and therefore to one another" (*The Bible and Human Rights*, p. 7).

During the past four years, the hearts and hands of Christian women in America have found various practical outlets for their concern about the disadvantaged of the world. This year the call from the United Council of Church Women is to "Pack-a-Towel for a Teen-Ager" (14-21 years) in Displaced Persons Camps in Europe, and in Refugee Camps in Asia. Does this seem too insignificant an offering, following upon the lofty thoughts that have thronged our minds at the consciousness of peace as our responsibility? If so, may we recall that on the most momentous night of our Lord's earthly career, he took a towel and demonstrated by his own act the sort of unself-seeking love and readiness for the humblest service which is the very fabric of "peace among men of good will."

Walter White, in his recent article, "Why I Remain a Negro," tells of his father's last words as, the victim of a reckless driver, he lay dying "in a dingy, cockroach-infested Jim Crow ward" in a hospital. " 'Human kindness, decency, love—whatever you wish to call it,' he said, 'is the only real thing in the world. It's up to you and others like you to use your education and talents to make love as positive an emotion in the world as are prejudice and hate. That's the only way the world can save itself. No matter what happens, you must love, not hate.' "

Peace—between individuals and nations—has ever been the responsibility of those who walk in Jesus' way of life. It is our —*my*—responsibility today. Our human nature demurs, "It is high—I cannot attain unto it." The spark of divinity within us prays, "Deepen our spirits for a love like Thine." [1]

[1] Katharine Lee Bates, "Dear God, Our Father, at Thy Knee Confessing." Used by permission of Houghton Mifflin Company. (*The Methodist Hymnal*, No. 361)

International Action on Human Rights

By O. FREDERICK NOLDE

CHRISTIANS have a valid concern that all human rights—civil, social, and economic—should be respected everywhere. As the world comes to be more closely knit together, their sympathy is extended to people in any land where the denial of freedom brings suffering or distress. Christians believe that respect for human rights is essential to world order. When human rights are denied, man's conscience cannot operate adequately in criticism or commendation of national and international policies. The Christian recognizes the commission to preach the gospel of Jesus Christ to the uttermost parts of the world. This commission can, and, if there is no other way, must be obeyed in face of opposition and persecution. Nevertheless, when conditions favorable to the exercise of human rights exist, men are in a better position to hear the gospel and freely to decide what their response shall be.

Because the churches have recognized the direct bearing of human rights upon their own work and upon sound world relations, they have been particularly active in encouraging international cooperation to promote the observance of human rights. An understanding of initial developments will be helpful in supporting the work that lies ahead.

The Charter of the United Nations

The Dumbarton Oaks Proposals for the Charter of a world organization contained only one brief and subordinate reference to human rights and fundamental freedoms. In the period between October, 1944, when the Proposals were made public, and April, 1945, when the Conference on World Organization was convened at San Francisco, strong popular sentiment was aroused to remedy this defect. Christians in a number of countries were active in their effort to secure in the final draft of the Charter more adequate provisions to safeguard human rights. Church leaders in at least four countries which were to be represented at San Francisco petitioned their national delegations to support the establishment of a Commission on Human Rights. Consultants to the United States delegation were sent by the Federal Council of the Churches of Christ in America and by the Foreign Missions Conference of North America. These consultants had effective opportunity, in formal conferences and in personal contacts, to reaffirm the convictions which Christians had expressed. An international Christian influence played a determining part in achieving the more extensive provisions for human rights and fundamental freedoms which ultimately found their way into the charter.

The Preamble of the Charter, written in the name of the peoples of the United Nations, expresses determination to "reaffirm faith in fundamental human rights, in the dignity and worth of the human person, in the equal rights of men and women and of nations large and small." One of the major purposes of the organization shall be "to achieve international co-operation . . . . in promoting and encouraging respect for human rights and fundamental freedom for all without distinction as to race, sex, language, or religion" (Art. 1, Sec. 3). The Charter relates this purpose to the functions and powers of the General Assembly (Art. 13, Sec. 1, B), of the Economic and Social Council (Art. 62, Sec. 2), and lists it among the basic objectives of the International Trusteeship System (Art. 76, Sec. c). The Economic and Social Council is required "to set up commissions in economic and social fields and *for the promotion of human rights*" (Art. 68).

Commission on Human Rights

The fact that the establishment of a Commission on Human Rights is mandatory evidently centers in it a primary responsibility for "promoting and encouraging respect for human rights and fundamental freedoms." Accordingly, Christian leaders in a number of countries encouraged the prompt establishment of this Commission and sought to point out important responsibilities which the Commission could rightfully assume. Their efforts were attended by measurable success.

The Commission on Human Rights is composed of one representative from each of eighteen members of the United Nations to be selected by the Council. Representation shall be by nations, but each nation may determine whether or not its representatives shall be instructed. The Commission is authorized to call in *ad hoc* working groups of nongovernment experts in specialized fields or individual experts. Members of the United Nations are invited to establish information groups or local human rights committees within their respective countries to collaborate with them in the field of human rights. By subsequent action, two subcommissions have been authorized, one on Freedom of Information and the Press, the other on Prevention of Discrimination and Protection of Minorities. A Commission on the Status of Women has been established.

The work of the Human Rights Commission shall be directed toward submitting proposals, recommendations, and reports to the Council regarding: (a) an international bill of rights; (b) international declarations or covenants on civil liberties, freedom of information, and similar matters; (c)

the protection of minorities; (d) the prevention of discrimination on grounds of race, sex, language, or religion; (e) any other matter concerning human rights. Closely related to this work are arrangements for documentation, including a yearbook on law and usage concerned with human rights, the human rights activities of other United Nations organs, the bearing of war trial decisions on human rights, and the related activities by specialized agencies and nongovernmental organizations. The Commission is further authorized to submit suggestions regarding ways and means for promoting human rights and fundamental freedoms with a view to securing the co-operation of other appropriate organs. It was agreed as a general principle that international treaties involving basic human rights, including to the fullest extent treaties of peace, shall conform to the fundamental standards relative to such rights set forth in the Charter.

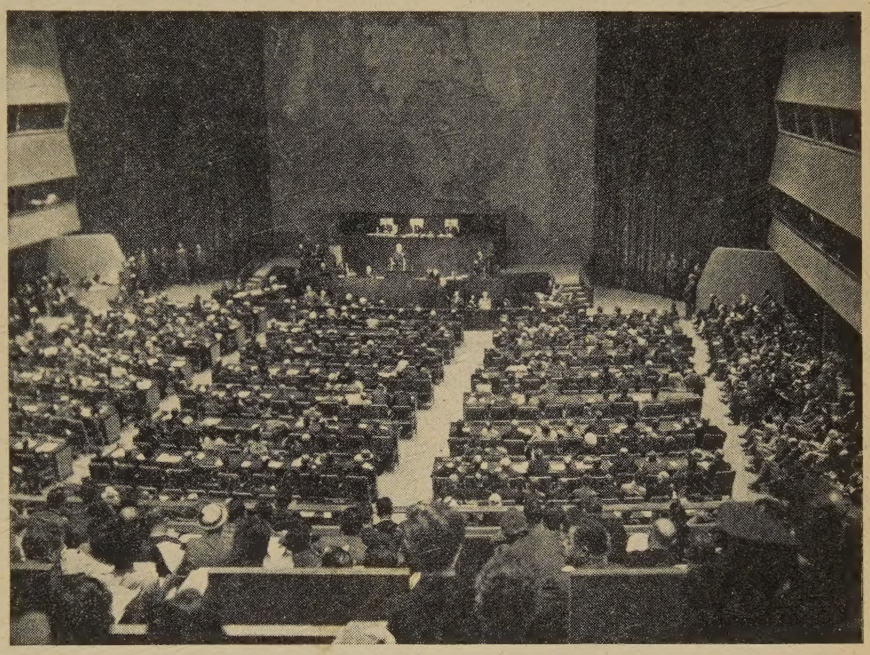
The Commission held its first session in 1947 and, among the various assignments accepted in its terms of reference, gave prominent place to the preparation of an International Bill of Human Rights. In June, a drafting committee prepared working papers on a Declaration and a Covenant. The second session of the Commission, convened at Geneva in December, agreed that the International Bill should contain two parts. The Declaration is to be a statement of principles or goals the enforcement of which must depend primarily upon the moral obligation accepted by the member states. The Covenant is intended to be a more precise document in the form of a treaty, and enforcement measures will apply only to the countries which ratify the Covenant by their constitutional processes.

The text of the Declaration and Covenant, together with suggestions for implementation or enforcement, were sent to member states for their reactions. The replies submitted by governments were reviewed at the third session of the Human Rights Commission in May-June, 1948. Work on the Declaration was completed but there was not sufficient time to consider the Covenant and Implementation. The completion of the entire Bill of Rights may require a longer time than originally anticipated. As this article is written, it is impossible to forecast what action will be taken by the Economic and Social Council at Geneva in July or by the General Assembly which begins its session at Paris in September. Since the Declaration is relatively finished, it may be voted upon separately or action may await the completion of the full bill.

Many conflicting points of view are still evident. For example, the Union of Soviet Socialist Republics and relative governments have stated that the present form of the Declaration is unsatisfactory. Reconciliation of differences will be further sought but must be achieved only if no compromise of basic convictions is involved.

The importance of this development from the standpoint of the churches, in their own life and in their effort to promote world order, is clear. The Commission of the Churches on International Affairs, which holds consultative status with the Economic and Social Council has set forth views of its constituency through memoranda, informal conferences with many delegates, and formal representation to the Commission on Human Rights. Similarly, Christian leaders and committees in different countries have been instrumental in influencing the positions advanced by their governments. The texts of articles on religious freedom now contained in the draft Declaration and Covenant, as well as in provisions in related articles, strongly reflect the recommendations submitted in behalf of the churches.

Christians everywhere should follow closely this unprecendented effort to protect human rights through international co-operation. Effective support will demand continuing interest and alertness.



The General Assembly of the United Nations in session (Flushing Meadows)

Let's Act Now

***Let's Act Now*, by Richard Terrill Baker. This was published for the advance program of the Foreign Missions Conference of North America. It is a challenging call of all Christians. (Available at Literature Headquarters. Price, 50 cents).**

Some Economic Aspects of Human Rights

By DEAN RUSK, *Director, Office of United Nations Affairs, Department of State*

LAST June the United Nations Commission on Human Rights adopted an International Declaration of Human Rights, which proposed a common standard of achievement "for all peoples and all nations." This declaration represents the climax of two years of negotiations in which many nations sought to arrive at satisfactory statements of what constitutes "human rights." The declaration is now being considered by the United Nations Economic and Social Council in Geneva, and it may be considered by the United Nations General Assembly at its forthcoming session in Paris this fall.

It is a tribute to the elasticity of the declaration that all existing political, economic, and social orders would be respected in its application in the respective nations. This is particularly true in the economic sphere. On this understanding, the United States, with its emphasis on private initiative and private enterprise, was able to join in the declaration. The declaration was adopted in the United Nations Human Rights Commission by a vote of 12-0, with only the Soviet Union, the Ukraine, Byelorussia, and Yugoslavia abstaining.

Article 20 of the declaration sets forth the basic economic premise that "everyone, as a member of society, has the right to social security, and is entitled to the realization, through national effort and international co-operation, and in accordance with the organization and resources of each state," of certain economic rights. It is important to note that no attempt is made to superimpose human rights by changing existing social orders or to coerce member nations into changing their forms of government to adopt these rights.

What are these economic rights? Articles 21 and 22 list them:

1. "Everyone has the right to work, to just and favorable conditions of work and pay, and to protection against unemployment.

2. "Everyone has the right to equal pay for equal work.

3. "Everyone is free to form and to join trade unions for the protection of his interests.

4. "Everyone has the right to a standard of living, including food, clothing, housing and medical care, and to social services adequate for the health and well-being of himself and his family, and to security in the event of unemployment, sickness, disability, old age or other lack of livelihood in circumstances beyond his control.

5. "Mother and child have the right to special care and assistance."

These "rights" have long been taken for granted and in many instances codified in our statute books. The Employment Act of 1946—Public Law 304 as passed by the 79th Congress—is the most recent expression of this country's determination to accord all Americans many of the rights which are contained in the International Declaration. That act clearly stated the American's right to work amid conditions under which there will be afforded "useful employment opportunities, including self-employment for those able, willing, and seeking to work. . . . ." The act stated that the responsibility of the Federal Government is to "use all practicable means consistent with its needs and obligations and all other essentials of national policy" in maintaining those conditions. The provisions of the Employment Act and previous statutes as well need to be kept in mind in analyzing the value of the declaration and understanding the viewpoint of the United States representative on the commission.

The right of "equal pay for equal work" is a recognition of the increasingly important role of women in the economic affairs of the world. It was not deemed necessary to include women specifically in the phrasing of the right because Article 2 of the declaration states that "everyone is entitled to all the rights and freedoms set forth in this declaration. . . . ." Nevertheless, the founders of the declaration were mindful of the necessity of safeguarding the right of women through the added proviso of "equal pay for equal work." This right does not imply, of course, that an agricultural worker in Chile, for example, will receive the same pay as an agricultural worker in the United States. Here again the necessity of taking into account such considerations as the level of the national economy and the standard of living in individual countries was uppermost in the minds of those responsible for drafting the declaration.

Even an apparently simple provision of the right to work has been the subject of national differences. Some nations, such as the Union of Soviet Socialist Republics felt that there should be a government guaranty of a job at any and all times. Such countries regard the problem from the viewpoint of a depression economy, which many of them are currently experiencing. The United States, on the other hand, felt that this right means the right of individuals to the creation and maintenance of conditions under which there will be afforded useful employment opportunities, including self-employment, for those able, willing, and seeking work. The differences between the States on the right to work, like many others in the declaration, were finally overcome to the satisfaction of all, as the 12-0 vote would indicate.

No attempt is made in the declaration to define a common stand-

Official United Nations photo

Before the opening of the Sixth Session of the United Nations Economic and Social Council, from left: Professor Amazasp A. Arutiunian, USSR; Juliusz Katz-Suchy and Dr. Oscar Lange, Polish alternate and representative, and Willard L. Thorp, United States

ard of living in detail. Instead, it is stipulated that "everyone has the right to a standard of living . . . . adequate for the health and well-being of his family. . . . ." Since there are differences in standards of living among nations, it was not desirable to attempt definitions whose applications would vary from country to country. The United States did insist, however, on the inclusion of such items as food, clothing, housing, and medical care in order to describe more definitely the meaning of the term "standard of living." The phrase "social service" was also included on the insistence of the United States, since this general term embraces a number of the factors which are fundamental if men, women, and children are to have the health and well-being essential to peace and progress.

The right of "mother and child" to "special care and assistance" was adopted on recommendation of the Commission on the Status of Women and strongly supported by many delegations.

The declaration strengthens and places on record many of the notable recommendations of the Commission on the Status of Women.

In its report to the Economic and Social Council last January, the commission recommended that member states insure equal rights to employment and remuneration, leisure, social insurance, and professional training and proposed that they should guarantee by law the rights of mothers and children. In another resolution of the same report, the commission proposed that member governments should be called on to encourage the application of the principle of equal pay, especially "in their own publicly supported and civil services."

The Declaration of Human Rights is not intended to be a legislative document in any sense. Nor does the declaration create legal procedures for the enforcement of the rights and freedoms it proposes but leaves such matters to international and domestic law. Mrs. Franklin D. Roosevelt, United States representative on and chairman of the Human Rights Commission, aptly described the effect of the declaration as "persuasive, not mandatory." It is not binding on any nation and requires no ratification. "We shall have done the equivalent of providing the compass for the ship." The declaration will become a document of moral force in the world.

Although it is not binding, the declaration may properly serve as a basic standard to guide the United Nations in achieving international co-operation in promoting and encouraging respect for and observance of human rights and fundamental freedoms for all. It may be said that by this declaration, the majority of the members of the United Nations Human Rights Commission have undertaken, in the words of George Washington, to "raise a standard to which the wise and honest can repair." To do so is a far-reaching and basic contribution in this era of confusion—of deeply felt aspiration at a time when deceptive assertions are made by nondemocratic governments that they represent the world's forces of progress.

Completion of the Declaration of Human Rights is, of course, only part of the commission's work. Now in process of negotiation is a Covenant on Human Rights and provisions for implementation of the rights set forth in the covenant. The covenant will be the proposed treaty on human rights which, upon final approval by the General Assembly of the United Nations, will be submitted to member states for ratification as part of their fundamental law.

In Memoriam

Miss Faye H. Robinson

Miss Faye H. Robinson, head of the Transportation Department of the Board of Missions and Church Extension, died suddenly at her home in Glen Head, Long Island, on August 30.

Born in Terryville, Connecticut, in 1891, Miss Robinson studied at New Britain State Normal School and the Kennedy School of Missions. She went to China in 1917 under the Woman's Foreign Missionary Society and worked in Nanking, Chinkiang, and Wuhu. Returning to this country in 1937, Miss Robinson served devotedly first in the New York headquarters of the Woman's Foreign Missionary Society and, since unification, in the difficult task of handling transportation during the war and postwar years.

Food and Human Rights

By MARK A. DAWBER

THE question of human rights is now the predominant issue in the minds of people everywhere. We have seen its volcanic eruptions in India, China, Palestine, Italy, and South America, and the end is not yet. In our own United States its more recent expression has been in the Report of the President's Committee on Civil Rights and the reactions to it in certain sections of the country.

These basic rights lie in four categories:

1. The Right to Safety and Security of the Person;
2. The Right to Citizenship and its Privileges;
3. The Right to Freedom of Conscience and Expression;
4. The Right to Equality of Opportunity.

While all these rights are involved in the broad concept of human rights, for the purpose we have in mind, we shall confine ourselves to one—the right to equality of opportunity.

Within the realm of the right to equality of opportunity, the economic issue is fundamental. The right to make a living is now an urgent issue in every country in the world. Food to eat, clothes to wear, and shelter for the family are imperatives in any ongoing civilization.

Because of the moral and spiritual relationships in the making of a living, the Christian Church has a paramount responsibility in our modern world missions, both at home and abroad, and is also necessarily involved inasmuch as most of the people to whom we are ministering in the mission field are the victims of poverty with its consequent ignorance, ill health, and other evils that accompany conditions of underprivilege. Jesus was very conscious of this problem of poverty and he had more to say than any other man in his day or since about the sins of greed and selfishness that are largely responsible for the poverty of people. Feeding the hungry and an opportunity to earn a living were matters of deep religious significance to Jesus.

In pleading for these material things as part of the process of Christian living, we are not saying that because we feed the hungry, clothe them, provide shelter, and open opportunities to earn a decent living we shall necessarily make them Christians, but we are saying that unless we do so we shall not have discharged our Christian responsibility.

The question of food and human rights is now upon us, however, with a new urgency and significance. It is the underlying issue that is making it possible for Communism to make its appeal. This problem is not confined to the countries that are behind the iron curtain. The recent election in Italy is a good illustration. This election was free. The fact that there was a chance for a Communist victory in the election proves that the economic and political conditions in the Western world are such that the poor, even on our own side of the iron curtain, are drawn to Communism. The fact that the Communists did not win in the election does not mean that the problem is solved; it has only been postponed. Not until we have solved the bread-and-butter problem of some thirty million poverty-stricken peasants in Italy shall we have disposed of the threat of Communism.

This raises the fundamental issue to which food and all the other economic essentials to equality of opportunity are related, namely, land. War is inevitable so long as people are deprived of the basic elements of life. Land—access to the land, use and control of the land for productive purposes—is a must in any program for a peaceful world. The missionary agencies, both at home and abroad, must become more concerned in a constructive program to make possible the access of millions of people to the land, and in their education in land use in order to meet their own needs and the needs of others. It is, therefore, most important that a study plan be launched immediately whereby the churches

Destitute European mothers are still unable to provide for their babies

Official United Nations photo

may become informed of the present situation in land ownership and in turn may inform a vast constituency of landless people. By this means the churches may prepare for a much-needed program of wider use and more Christian distribution of the land, which would enable millions of destitute families to anticipate and work toward a more hopeful future.

One of the hopeful signs on the horizon is the organization of the conferences on food. A United Nations organization to deal with the tremendous need of food for starving nations is something that must and will continue to exist.

The Hot Springs Conference on food declared not only that freedom from want of food among all peoples could be achieved, but that lack of food in many parts of the world is justified neither by ignorance nor the vagaries of nature. The conference realized that, unless production could be expanded, employment increased, levels of consumption raised, and greater freedom in international commerce established through the creation of a permanent international organization concerned with food and agriculture, freedom from want could not be achieved. Only an informed public opinion will force the effective solution of this problem at this time.

This is still primarily a rural world in which we are living. In spite of the rapid trend toward industrialism, some eighty per cent of the people in the world must get their living direct from mother earth. The basic wealth of the world comes from the soil. It is also from those who till the soil that the human stock is reproduced. But alas, it is a sad fact that most of the population growth is among the poorest families who are trying to eke out a living from the poorest soil.

In a recent volume by Margaret E. Bateman called *Whose World*, the author lays bare the problem of progressive landlessness in the world. According to Miss Bateman, about twenty-five landowners own one-third of Scotland. In 1938 the ex-Kaiser was the largest landowner in Germany with some 240,000 acres to his name. In Italy, two-thirds of the country has been owned by less than 4 per cent of the people. Statistics for 1938 indicated that about one-half of 1 per cent of the landowners possessed 47 per cent of all the cultivated land of Italy. A gentleman named Sir George Fowids once exclaimed about the fall of the Roman Empire, "Rome expired when 1,800 men possessed all the then-known world." In Hungary, in spite of the so-called "Land Reform" of 1920, 30.3 per cent of all cultivated land as late as 1939 was owned by 1,200 proprietors. In 1937, 70 per cent of the Poles were peasants who lived in appalling conditions, while relatively few aristocrats owned the larger part of the land. One of the issues in the Civil War in Spain was the clash between the landlords and the landless.

In our own Puerto Rico the story is the same. Here we see people living on one of the lowest standards anywhere in the world. Puerto Rico is among the most densely populated countries on earth. There are 550 people to the square mile. There is less than half an acre of arable land per person. That would not be so bad if they had access to it, but most of the land is owned by a few people who raise sugar for export while the little children are starving for milk.

This is the story for those parts of the world that we usually think of as the most civilized and advanced countries. In countries like China, India, Africa, and South America, the story is no better but perhaps even worse. Poverty, ignorance, disease and war, these are the natural results of landlessness.

The church and mission boards need to take this condition of people more seriously. There are some hopeful signs. The kind of program initiated by Sam Higginbottom in India, the emphasis upon rural reconstruction by some of the foreign mission boards, are trends in the right direction. But the movement needs to be greatly strengthened, and no time should be lost in getting this question of land ownership, and use by the people who must live on it, into the program for a just and durable peace.

While the situation in the United States is not so bad as in other parts of the world, it is bad enough. There are fewer farm owners today than there have been in over a decade; the trend is toward corporation farming and away from the family owned and operated farm. This is not in the best interest of the future of America; nor of a Christian civilization, and the church should bestir itself now

(*Continued on page 30*)

Relief comes to the children in Rome, Italy

Official United Nations photo

Human Rights Among the Subject Peoples

By CHARLES W. IGLEHART

WHAT are the essential human rights? An excellent codification is the Statement of Essential Human Rights drawn up by a commission of twenty-five scholars of wide international background under the auspices of the American Law Institute. There are eighteen paragraphs with seventeen freedoms, including all those areas of personal life, of political and civil rights, of economic opportunities, and of racial, cultural, and religious expression that each of us deems essential for himself. It is not necessary to elaborate the analysis. In general, by "essential human rights" we mean freedom from oppression and equality of opportunity in the same measure which we ourselves enjoy.

Who make up the subject peoples of our day? By classifications they are (1) the colonial territories whose peoples are still under their old masters of the west—most of Africa and parts of Asia; (2) the areas "mandated" after World War I—parts of the Near and Middle East and all the German colonies; (3) the new areas of ""Trusteeship" after World War II—Japan's former colonies, widely extended military and naval strategic positions, and miscellaneous spheres of influence, many but not all of them in the Pacific; (4) the regions in process of emerging from colonial subjection, but not yet really free —India, Pakistan, Burma, Ceylon, Indonesia, the Philippines, and Indo-China; (5) nations in a "semicolonial" state of partial dependence on others—notably China; (6) nations under postwar military occupation—Japan, Korea, and Germany. As we look back over this list, we find ourselves face to face with at least one-half the human race.

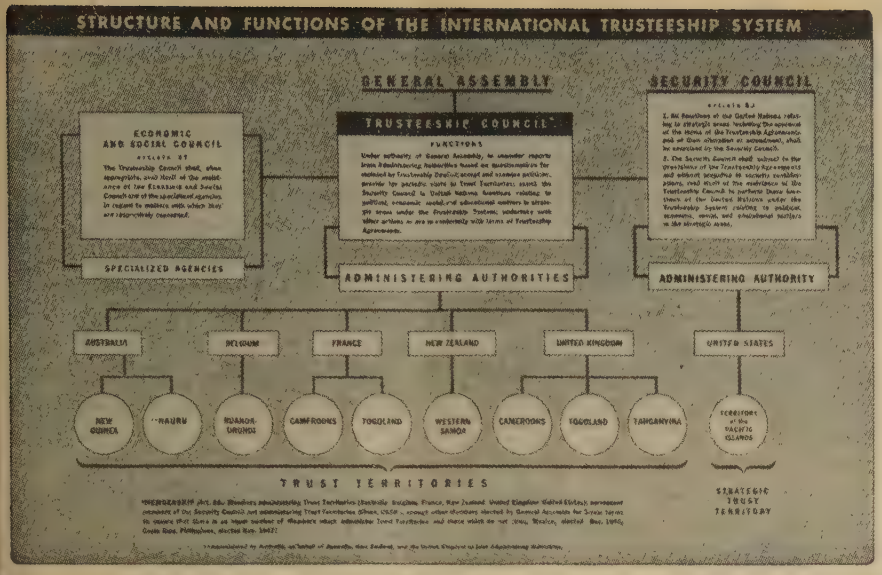
What is the state of essential human rights among this billion of people? It is only fair to say that, as we have defined those rights, and in terms of our own privileges, most of these peoples have never known them. The civil "due process of law" hardly won by the Anglo-Saxons has never been in effect. The American type of political democracy by majority vote has not even been remotely understood. The Protestant principle of individual freedom of religious belief and practice has had slight place. Indeed, in those mediaeval societies the atomization of human institutions and the "freeing" of the individual has been neither experienced nor desired. And as to economic opportunity sufficient to provide the margins of security and personal development which we consider minimal, the common man in this world of our present study has never even dreamed that they were for him. To obtain essential human rights for this one-half of humanity would be a new and revolutionary thing.

Furthermore, the association of these peoples with the West, although it has brought them some of the freedoms and rights inherent in modern living, has at the same time rigidly denied them others. The total balance-sheet of colonial imperialism is not easy to cast up, as there are complexities of loss and gain to the subject peoples. But it is probable that the disparity between East and West in the matter of human rights is greater than it was three centuries ago. Economic exploitation has been taken for granted. We architects of the industrial revolution have to show to date a daily wage scale of ten to twenty dollars for ourselves, of one dollar in Japan, fifty cents in China, twenty-five cents in India, fifteen cents in the Philippines, and perhaps an average of ten cents in Africa, or one hundred to one. The disparity in political rights, too, follows something of the same pattern. Racial, cultural, and personal recognition, as well, have suffered in the colonial system. The formal rights of religious belief and propagation and conversion on the whole have probably been improved.

Now we are seeing the break-up of the colonial system of yesterday, but the acceleration of the modern revolution of which it was one cause but also an effect is in full speed. Everywhere the subject peoples are claiming their rights. But will they be the essential human rights for the common man? We surely cannot take that for granted. The political immaturity of the common people makes it possible that the governments of the newly independent nations will for some time be autocratic dictatorships, copying the techniques and philosophies of the omnicompetent, omnipotent modern nation-states of the West—especially if war lies ahead.

Native power groups in industry, banking, trade, and land wealth may block common freedoms for their own people. The lag of conservatism among preliterate peoples with nothing but custom to guide them must be taken into account. And ancient rivalries, tensions, and group animosities may flower like weeds in the new green pastures of independence from Western control. Some of this will be religious, some cultural, and some social. India and Palestine are cases in point. Yet amid all his difficulties the common man of the subject peoples will demand his right to freedom and opportunity. Who will be his advocate?

This brings us to the role of America—in deed as well as in word. With splendid words we have helped frame the Charter of the United Nations, including in it a strong assertion of the right of religious liberty. In fact, though, what is our position? It is one of increasing involvement in the



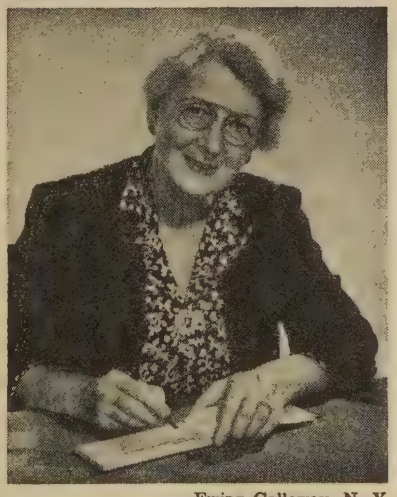
world situation *as a Western power*. So self-interest comes into play as a dominant motive. After World War I we declined mandate responsibility in the name of a traditional Americanism, which refused to rule an alien. After this war we are asserting our responsibility of trusteeship all over the planet, because we feel our interests are at stake. Human concerns must now take their chances along with economic, political, and especially military considerations.

We are the residuary legatee of the Japanese empire, as it was of Germany and as we and Germany were of an earlier Spain in the Pacific. As Great Britain decreases in strength, and perhaps in imperial ambition, we increase, moving in to support the falling pillars of empire in one region after another. Most of all, by assuming responsibility for military occupation of defeated or helpless nations we have undertaken the administration of whole peoples under frank declaration of priorities of defense, security, and war objectives of the Allied Powers over the welfare of the peoples under our rule. The apogee of the new orbit we have recently entered comes when islands and other areas together with their human inhabitants are appropriated as "bases," civil administration is committed to naval and military authorities, communications may be totally cut off, and if need be entire populations are uprooted and carried to a strange place where they will not impede research for war preparations.

Our vast economic power is a complicating factor, as is the atomic weapon, and also our preoccupation with the prospect of a global power struggle with the Soviet Union.

Thus we see that, instead of being in a position to express the genuine good will and desire for the rights of the common peoples of the subject nations on the part of the ordinary American, and especially the Christian American, we find ourselves tragically a part of the problem itself. Daily we are being integrated more and more deeply in the world situation which is with one hand granting new, precious rights to the slower-moving peoples, and with the other tempted to snatch them back.

But there is much that we can do. We can hold our ideals, and know where we personally stand as regards the rights of human beings today. We can set the course of our convictions by the north star of our Lord's life and words. "Thou shalt love" is still mandatory, and if we ask: "Who is my neighbor, Lord?" again the Good Samaritan will come into full focus for our direction. And, too, it may be "Go and sell that thou hast, and give to the poor, ... and come and follow me." As a national policy that may seem fantastic, but enlightened public opinion may work wonders. If we eight million people who are the rank and file of The Methodist Church would step over beside the common people of our world and with heart and voice demand for them a sharing in the blessings of life we enjoy, there can be little doubt that we could move well along the road toward gaining for them under the hand of our Father those essential rights which as human beings are theirs.



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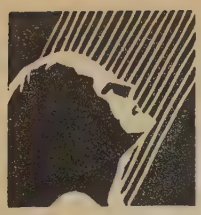

Religious Freedom

By ALBERT E. BARNETT

MAN'S basic certainty about himself is that he is an unfinished creature. He constantly strives to be different from what he is at a given moment. He demands freedom for his effort to secure and become what he wishes to possess and to be. Human history is largely the story of his quest for the freedom to make of himself and achieve for himself what he values most highly.

If his values are confused and his goals unworthy, his exercise of freedom will result in slavery for himself and injury to his community. For him to regard what he wants as his right merely because he wants it is disastrous. The desirability of freedom depends in large measure on the preposition with which it is associated: whether it is conceived as freedom *from* or freedom *for* something.

Webster's unabridged dictionary describes the free man as independent, uncontrolled, unrestrained, unconfined, unrestricted, not determined by anybody beyond his own nature or being, not subject to a particular authority or obligation. Variation from the usual would appear to be the mark of freedom. Established patterns belong to the scrap heap. The free man lives his life in his own way on his own responsibility. The gauge of his freedom is the extent to which restraints have been discarded and values violated.

If human beings were responsive exclusively to the dictates of reason and the appeal of disinterested service, freedom might less problematically be equated with deviation from whatever has hitherto been done. Unfortunately, however, men are capable of lust, greed, predatory self-interest. If freedom is left synonymous with being unregulated, the weak and disadvantaged inevitably become the victims of brutality and ruthlessness. Safeguards and limits in the interest of equality of freedom are required if justice prevails. The alternative is anarchy. If anarchy is to be avoided equilibrium between freedom and order must be achieved. It is the function of justice to establish this equilibrium.

The constructive employment of freedom requires in men a sense of meaning in life, a recognition of the moral order of the universe, an awareness of the real existence and righteousness of God, the acceptance of personal responsibility to do the will of God. God himself never acts irresponsibly. Because his own character and purposes place limits on his freedom of action, men are able to know him. They can work with him because he never acts in ways that violate his righteousness and justice. His power is continuously exercised under the guidance of his love. All that he does is in the interest of the needs of men.

Because of the limits imposed by God's own character, he is unable to do many things, many of them immensely worth doing. The suffering of the innocent, the outbreak of war, the breakdown of economic and political order, the devastating ills that plague personal and community life are beyond his power to prevent in independence of human co-operation. Nor can he make wrong right, a square round, put out fire with gasoline. His freedom is ordered and benevolent.

Freedom for good men must be similarly conceived. It is fundamentally religious, not a means of self-gratification. The rights that implement freedom originate in the love and justice of God. Such equality as exists among men reflects the way God created them. The rights implicit in this equality belong to men because they are, to use the phrase of Thomas Jefferson, "endowed by their Creator" with them. Neither in the Christian nor the American traditions do rights have their secure foundation in common sense, reasonableness, nor social usefulness. The creatorship of a just and loving God, who himself never violates his own righteous purposes, is their ultimate guarantee. Men possess them because they are potentially God's children. Their freedom is designed to enable them to adjust their lives to God's will and thus achieve the fullest selfhood. Freedom and the rights that go with it have their only secure anchor in the existence and righteous character of God. Rights and freedom lose their "inalienable" character progressively as they are dissociated from religious faith.

Religious freedom is inward rather than circumstantial. It consists essentially in self-mastery. The New Testament rejects the regulation of life by rules, but it insists on the increase of personal responsibility implied in moral autonomy. Self-realization consists in wholehearted self-surrender to the will of God. Freedom finds its area of expression in voluntary collaboration with God. The free man insists on being unhindered in obeying God's will as the Holy Spirit discloses it in history and to the believer's own conscience. To act and think as the Spirit suggests is to be free. For such freedom "Christ has set us free."

The Spirit does not, however, ignore individuality. The person led has much to do with the report of the Spirit's leading. Error and fanaticism are inevitable possibilities. The religious individual, in acknowledgement of his finiteness, will therefore exercise himself to avoid onesidedness and dogmatism. Instead of making intellect, conscience, or mystical experience exclusive criteria for truth, he will take the whole range of experience

into account. He will endeavor also to square his insights with the historical and contemporary judgments of the church and responsible social and political authorities. While properly according finality to the conclusions of his spiritually enlightened conscience, he will with good grace and without bitterness accept such treatment as the ecclesiastical or secular community may inflict when in the name of freedom he violates their authority. The exercise of freedom is a duty to God. Duty to God requires equally, however, the uncomplaining courage with which the free man assumes the responsibility and accepts the penalty for free action.

In the kind of democratic situation represented in American churches and in American political and economic life, religious individuals exercise their freedom in participating in the making of laws and refashioning by lawful means the ordered framework within which they live. Freedom will safeguard order because order is maintained in the interest of freedom. Equilibrium between freedom and order, as preferable to anarchy on the one hand and tyranny on the other, will be sought, although admittedly a measure of inequality and even injustice be inescapable. Administrative authority which is primarily responsible for the maintenance of this equilibrium must encourage the maximum of individual spontaneity consistent with order.

But participation in the community, whether ecclesiastical or political, is not the free man's final responsibility. He will "render . . . . to Caesar the things that are Caesar's" only in so far as this leaves him free to "render . . . . to God the things that are God's." Where loyalties conflict, the free men will "obey God rather than men" and take the consequences. His "commonwealth is in heaven" and his Lord is Jesus Christ! While viewing freedom as neither disruptive nor irresponsible, he will in the interest of ultimate order

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and progress be true to the heavenly commonwealth. All too well he knows that no existing *status quo* represents finality. Human systems, however much progress they represent, are never final. Because they are tentative, men must be continually refashioning them. They are best qualified to do this refashioning who look forward to "the city which has foundations, whose builder and maker is God," before whose eyes is ever the vision of the "new Jerusalem, coming down out of heaven from God."

A free church is indispensable in a democratic state. The church as such will not aspire to guide the state. Nor will it permit the state to politicalize religion. Religion and politics must, however, never be insulated from each other. Prophetic religion is not only free but obligated to sit in judgment on political policies and programs and evaluate them by a transcendent and eternal scale of values. Its concern with history is basic, not peripheral. It proposes to conform history to the will of God. To avail the state of this service from religion, the founders of American democracy provided for freedom of the church from state control. Not to silence the church, but to make it vocal in accordance with its divine and inclusive responsibilities, the national Constitution established separation of Church and State.

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Women's Position in the World Today[1]

Fifteen women leaders, members of the Commission on the Status of Women, comment on work still needed to achieve full equality

Official United Nations photo

Mrs. Eleanor Roosevelt

THE world has moved far from the days of slogan-shouting feminism, chaining itself to the railings of legislatures, and otherwise demonstrating the justice of its demands. Women leaders today know that the battle for principles has been won, at least in theory, and that their task now is to ensure the practical application of women's right to equality.

These were the impressions of the representatives of the United Nations Bulletin—two men and a woman—who met members of the Commission on the Status of Women. Fifteen women from as many countries compose the commission.

"It is entirely up to women," said Marie-Helene Lefaucheux, chairman of the session, "to make a reality of equality. If they put in the amount of hard work that the men do, no obstacle would stand in the way." Mrs. Lefaucheux's own career during the war proved her capacity not only for work but for equal sharing of the perils of active resistance to the German occupation of her country.

Sara Basterrechea Ramirez, of Guatemala, at 29, is the youngest member of the commission. "In Guatemala," Mrs. Ramirez said, "there are women trained as doctors, lawyers, and teachers who simply don't practice their professions. The great obstacle to achieving equality in my country is the apathy of women." Mrs. Ramirez is an organic chemist by profession, and is the only woman member of the faculty of the University of San Carlos.

Constitutional reform is now being undertaken to give Costa Rican women the vote and the right to go into politics. Mrs. Echeverria, an executive in her country's social security office, thought that such reform, when realized, would do much to better women's position. "In the world at large," she said, "economic inequality is a major difficulty. 'Equal salary, equal work, without distinction of sex' must be the principle."

"Political rights — they're the thin edge of the wedge," agreed Begum Shareefah Hamid Ali, India's representative. Begum Hamid Ali ("Begum" is a prefix of rank used by married Muslim women) organized the All-India Women's Conference in the twenties and has represented Indian women at many world gatherings. "Get the franchise," she said, "and you get the power then to attain the other objectives — education, medical care, and so on." Begum Hamid Ali remarked that the Indian constitution now being drafted is to offer "everything any feminist would dream of demanding——the responsibilities as well as the privileges. We're being granted our due, because the men see women as a half of the community just

[1] Condensed from article in *United Nations Bulletin*, p. 94, February 1, 1948.

Representatives to United Nations' Status of Women

Miss Mary Sutherland, United Kingdom

Official United Nations photo

Mrs. Jessie Mary Grey Street, Australia

Official United Nations photo

Mrs. Sara Ramirez, Guatemala

Official United Nations photo

as important as their own half."

Mihri Pektas, a university professor and former member of Parliament who represents Turkey on the commission, seemed to attach greater importance to masculine opposition—opposition due to ignorance, atavistic prejudices, and customs. Mrs. Pektas pointed out that Turkish women have the same rights as men but that "what is needed now is for them to take advantage of their opportunities. So far, I'm afraid they do so only in the large cities, where there are more educated women."

"Equal rights in law are without practical value unless women have equal chances for education," said Mary Sutherland, of the United Kingdom. Women in many cases do not have equal educational opportunities. They therefore enter the competitive field gravely handicapped. Another serious problem is in the economic sphere: that of equal pay for equal work. "This has been accepted in principle for the teaching profession and government posts in Britain, and a number of trade unions have made it their policy," Miss Sutherland said, "but the economic crisis has kept it from being fully implemented." Miss Sutherland is a leader in trade-union activity and is chief woman officer of the Labour Party.

Unequal pay for equal work in industry was mentioned again by Bodil Begtrup, who said that in her country, Denmark, it was the inequality in the women's field which was most in need of correction. Mrs. Begtrup is the chief film censor for Denmark, has been a leader in work concerned with children's and mother's health, and was chairman of the first session of the commission.

One of the most varied careers among members of the commission is that of Cecelia Sieu-Ling Zung, of China. Now professor of law at Soochow University and a practicing lawyer, Miss Zung has taught mathematics, worked as an auditor and postal censor, and served as an OSS specialist during the war. "In China, like everywhere else," she said, "women must first get their economic rights. If you have money in your pocket you have a voice. Women must have the right, just as men, to earn their living and have that voice."

"In Australia," said Jessie M. G. Street, of that country, "what women need most is an economic status and equal opportunities. Women's rate of pay generally is about half of men's, and women seldom have the chance to rise to the higher and most important positions." Mrs. Street has been active in the Australian Labour Party and founded the *Australian Women's Digest.*

In Syria, on the other hand, the only inequality which women suffer is in the political sphere, according to Alice Kandalaft Cosma, rapporteur of the second session. Mrs. Cosma, during the session, focussed her interest on problems relating to conflicts of law in the fields of nationality, residence, marriage, and divorce, and the increased participation of women in politics. As the chief obstacles to equality she named the lack of interest of women themselves, mainly because they are used to the ex-

(*Continued on page 30*)

Mrs. Cosma and Begum Hamid Ali of the Commission on the Status of Women

From left: **Mrs. Hussain, Pakistan; Mrs. Begtrup, Denmark; Mrs. Paton, United Kingdom; Mrs. Cosma, Syria; Miss Khoja, Iraq; Mrs. Lindstrom, Sweden**

Official United Nations photos

Home News Flashes

In Memoriam

Miss Daisy Whipple, a retired deaconess in her eighty-fifth year, died on May 7, 1948, at Bancroft-Taylor Rest Home, Ocean Grove, New Jersey. Miss Whipple was graduated from the Chicago Training School in 1889 and served as a deaconess in Chicago, Philadelphia, Jersey City, and Washington, D. C. She was loved by everyone who knew her.

Holding Institute Inundated by Flood

On June 26, Holding Institute, Laredo, Texas, was inundated by a flood from the Rio Grande. The water rose to a height of fifteen

Flood destruction at Holding Institute, Laredo, Texas

feet on the campus. While there had been no rains in Laredo, three of the western tributaries of the river had been swollen by torrential downpours until at its crest the Rio Grande stood at 49.9 feet. As soon as the water receded, we answered the summons of the superintendent, Mr. Anton Deschner, to come as quickly as possible.

Our first survey of the campus revealed an appalling scene of debris and fallen trees; of roads with upturned bricks; of gardens washed away. Our journey through the buildings showed mud, mud, inches of mud, or where that had been shoveled out, dried dirt caked on the wooden floors; it showed the gaping plaster, and the humped places in the sagging floors; furniture piled high in the halls of the second stories. It disclosed more than all, the valiant efforts of the staff and students who, under the direction of Mr. Deschner, had courageously taken hold, and had maintained throughout a cheerful, co-operative spirit.

The thirty students who were staying at the school during the summer, either to work or study, were accommodated at the Boys' Club, and through the courtesy of The Methodist Church, the girls were housed in its apartments where meals were served for the entire group. It was most fortunate that the flood did not come during the regular school session when there was an enrollment of 285. So loyal were the staff members that three returned from vacation ahead of time in the emergency.

Holding Institute was founded in 1880 and today has eight brick and two frame buildings. In the memory of those who have known the school, two other floods have overtaken it, one in 1922 and another in 1932. The school renders an important service in bringing education and Christian ideals to youth and children, especially from Mexico and from southern Texas. It is a strong link between our work in the States and training for Christian leadership in Mexico.—Muriel Day.

A Church Is Born

Ten years ago the staff of McCrum Community House opened a Sunday school in the little village of Evans Manor, Pennsylvania. There was no church in the village and children were living there who had never been inside a church. Through the years McCrum workers gave as much time as they could spare from their heavy schedule at McCrum and Oliver.

Now the Community Methodist Church of Evans Manor has just been organized with thirty-six charter members, and as the charter membership is to be left open for sixty days, this number probably will be doubled. The school building in which the Sunday school has been meeting has been sold recently, and the people of Evans Manor have been deeply troubled. Now they are very happy, for work on the erection of a new church building is to begin soon, and the dream of years at last is becoming a reality.—Marjorie Minkler.

Woman's Society Members Take a Trip

The following account was received from Ruth March: Marcy Center and Newberry Center, Chicago—for years these were little more than names to the women of the Waukesha Methodist Church. Then they decided to take a trip.

The plan originated with Mrs. M. Marvin Lotz, program chairman of the Woman's Society of Christian Service, who worked out the details with Mrs. G. W. Thompson, the president. Fifty-five members of the society and twenty-one friends from other churches met at eight o'clock one morning. In two chartered buses they made the three-hour trip to Chicago.

The first stop was Newberry Center. Newberry is located in the heart of one of Chicago's worst slum districts. The "Maxwell Street Ghetto" is another name for this area where the buildings are old and dilapidated, and where the Negro people who now occupy them are in need of all the help they can be given. At the center, Mrs. Virginia Combs, the delightful secretary to the head resident, greeted the visitors and showed them colored slides of the tenement

neighborhood. Later a tour of the center, which was so lacking in beauty and in equipment, caused some of the women to wonder if more could not be done for these Negro people who are forced to live in such an area.

At the time of their visit, mid-morning, the women found only one activity of the center in full evidence — the nursery school for children of working mothers where children are kept all day for a very nominal fee. Other services of the center are a program of arts and crafts, athletics for school children, dramatics, group singing, athletic competition for teen-agers and adults in the evenings, clinics, and the distribution of used clothing.

Marcy Center, the next stop, was in direct contrast to Newberry in that it had a beautiful building and excellent up-to-date equipment. However, many of the same needs are served in both centers. Miss Emma Burris, director, explained to the group the center's activities as a Christian community institution in one of the most densely populated Jewish areas in Chicago. In connection with this building is a day nursery, large playgrounds equipped with swings and sandboxes, and a dispensary which offers low-cost medical service to anyone who needs it. At Marcy also is carried on a program of varied social, religious, and recreational activities. The large, airy gymnasium provided the place for the Waukesha women to eat the packaged lunches they had brought with them. Coffee was served by staff members for which service the women made a free-will gift.—Mabel Garrett Wagner.

Staff Member of Jesse Lee Home Killed by Hunter

On June 8, Miss Roberta Smith was shot through the temple by a hunter. Another hunter placed five shots very close to Miss Valeda Bryant, also a staff member. Miss Smith had been wanting to climb Mt. Marathon, and on this gorgeous day the two girls started off. They had almost reached the top when the fatal shot was fired.

Miss Smith's home was in San Pedro, California. She was organist of The Methodist Church at Seward, where she had many friends. The whole town was shocked by the tragic accident.—Miriam V. Ristine.

Dominican Republic Again Shaken by Earthquakes

Reported by Carol McAfee Morgan:

The faith of a people is tested when their lives are in danger. Such a testing came for the peoples of the Dominican Republic in 1946, when some 300 earthquakes shook the little island between August and November. At that time the members of the Evangelical churches and the staff of Hospital Internacional proved the strength of their faith in God. Psalms 46 was their comfort during those trying weeks.

Again the little island has been shaken, commencing April 21. The first quake came late in the afternoon and that night crowds hysterically prayed in the streets and parks for deliverance. Many made "promesas" (promises) to pay penance if saved. While this went on and though another quake came at 7 P. M., the Evangelicals went to their churches for the usual Wednesday night meeting, where there were larger crowds than usual. In quietness and reverence, the people rested in His strength, while they prayed for the thousands of their fellow countrymen who did not have this intimate companionship with a loving heavenly Father. When the final amen was said, the Evangelicals went home with faith and courage for whatever might come.

Shakes continued during the night. A tired populace arose the next morning, thousands in devastating dread. But the Evangelicals went to their morning watch hour to find that God had been there before them! On opening *Aposento Alto* (*Upper Room* in Spanish), what should they find but Psalms 46 as the Scripture reading for the day—"God is our refuge."

That night, as is my custom now that land and sea separate us temporarily, I sat by the radio in Kansas to worship with my choir in their regular weekly broadcast. Up to that time we had had no word but the newspaper reports. The young people would be gathering in that tightly enclosed third-floor radio room in a narrow Spanish street, to send out His message of love across the world, just as they have done for thirteen years. I felt sure earthquakes would not stop them!

"If your heart keeps right," came their sweet voices over the air. I breathed a sigh of relief. Then came the reassuring voice of my husband, and I knew he was all right. I followed them through the service and when they came to the final chorus, my heart overflowed: "God be with you till we meet again; in his arms securely fold you. . . . ."

Whatever the future holds for the little island republic, we may be assured that in the mission hospital, in homes, businesses, and schools Evangelical Dominicans are walking with hearts upheld. They sing with the psalmist: "Though the mountains shake. . . . . The Lord is with us; the God of Jacob is our refuge."—Mrs. Robert Stewart.

Christmas Cards

Have you ordered your Christmas Greeting Cards? See page 31.

Foreign News Flashes

Recently Arrived From—

India: The Misses Helen Fehr, 1302 Woodlawn Avenue, Indianapolis, Indiana; Jennie Smith, 5805 S. E. 44th Avenue, Portland, Oregon; Emma Stewart, R. R. 3, Brazil, Indiana; Eunice Porter, 103 E. 22d Street, New York, N. Y.; Doris Welles, Box 103, Colton, California; Mrs. Alma Holland, 917 N. 4th Street, Burlington, Iowa.

Africa: Miss Lulu Tubbs, Charlotte, Michigan.

Korea: Miss Carrie U. Jackson, Arlington, Kentucky.

Cuba: The Misses Elizabeth Earnest, Afton, Tennessee; Clara Chalmers, 413 Hillary Street, New Orleans, Louisiana; Esther Hulbert, 1912 Parkway Drive, Cleveland Heights 18, Ohio.

Recently Sailed For—

India: The Misses Martha Berry (new), Ava Hunt, Ruth Hoath, Emma Warner, Mildred Albertson, Mary Ferguson, Maurine Cavett, Ann Tillou (new), Marceline Smith.

China: Miss Miriam Gruber.

Japan: Miss Caroline Peckham. On August 18 new missionaries sailed for Japan as members of the Christian Fellowship for Reconstruction in Japan. They have been appointed for a three-year term in various mission and government schools where they will teach English.

Africa: Dr. Ruth Bartholomew, the Misses Elizabeth Dalbey, Edith Martin, Alice Smith, Mary Jean Tennant, Illa Scovill.

Mexico: Miss Dora Ingrum.

Brazil: The Misses Louise Best, Mary Helen Clark, Ruth Conner.

Peru: Miss Dorothy Sandfort.

Uruguay: Miss Gladys Lynch.

Deceased

Miss Ella D. Leaveritt, retired missionary from China, died on July 23, 1948, at the age of 79.

Latin America

Dorothy Sandfort and Gladys Lynch studied Spanish at the Presbyterian Language School in Medellin for six months. In July they journeyed on to their respective appointments in Lima High School, Lima, Peru, and Crandon Institute, Montevideo, Uruguay.

Two more new missionaries have gone to Latin America. Sara Dixie Briggs has been appointed to rural work in Baguanos, Cuba, and Ruth Conner goes to People's Central Institute in Rio de Janeiro, Brazil.

The need for new missionaries in Mexico is one of the most urgent before us. Of the three who went in 1945, only one is continuing. In the last two years two have retired and three more will give up the work because of age within the next three years. Sanatorio Palmore, Chihuahua, calls for a nurse and a business manager (man). The evangelistic work in distant Sonora is without a missionary. There are several needs for missionaries in student hostels, social centers, and rural communities. Who will volunteer?

Eva Louise Hyde, president of Bennett College, Rio, writes: "My activities outside school and church are largely confined to the Brazilian Education Institute and the Brazilian-United States Institute. In the latter I worked on the Scholarship Committee, choosing candidates for scholarships in American colleges. There are 2,000 students in the language courses of the institute."

Frances Gaby, who served for ten years in the rural project in Omaja, Cuba, has been appointed principal of Colegio Irene Toland, Matanzas. Of Omaja she wrote: "At the side of the church stands the social hall, recently completed. We hope someday we may have a movie apparatus since the town has no moving-picture place and no amusements other than the billiard halls and an occasional dance accompanied by heavy drinking. When we first came to Omaja, there was a movie that showed silent pictures, only on Sunday nights. Soon after we began our Sunday evening services the owner closed the movie, saying we had ruined his business because the people preferred to go to church rather than to the picture show. Nevertheless, we think the projector would help us in an educational and recreational way."

Those who live near Princeton, New Jersey, will want to become acquainted with the newest Crusade scholar, Miss Hora Lopes, who is studying music at the Westminster Choir College in Princeton. A member of The Methodist Church, Miss Lopes taught music in Methodist Institute, Ribeirao Preto, Brazil, before becoming the first full-time faculty member of the Choral Institute, founded by Dr. Albert Ream in Sao Paulo. At Princeton she will study sacred music, especially in its relation to religious education.

From Buenos Aires, Argentina, Miss Lena Knapp of the Union Theological Seminary describes the work of one of their recent graduates: "Having specialized in nursing, Dorcas has gone to Bolivia as the missionary of the Confederation of Methodist Women of Latin America. Uruguay, Chile, Argentina, Peru, and Bolivia itself (with just its two or three little societies) officially support her. The Brazilian women sent a love gift that purchased her equipment as a nurse, and a little society in Panama helped to buy her furniture. Since Latin-American girls are not accustomed to go far away from home, we see much in these new ventures in Christian service. She had a four-day train ride to LaPaz, where she will spend her first year, getting acclimated to living at 12,000 feet above sea level and learning the language and ways of the Bolivian Indians."

The Philippines

Students of Harris Memorial Training School will soon move

into their new quarters near the seminary, where they have some of their classes. This new building includes missionaries' apartments and is being erected on the former Hugh Wilson Dormitory site.

Mary Johnston Hospital plans are progressing rapidly, but not fast enough to satisfy the people of Manila who are awaiting the services of this institution.

Japan

A chaplain's wife in Japan writes: "It breaks my heart when I see the things these people are so happy to have and make use of that I know are thrown away in the United States. If the people there only knew, I believe that the missionaries would really receive the supplies which would cost the people nothing except the postage at 14 cents per pound. I brought along some old underwear to use for rags, but I am giving it away with material, thread, and needle to patch it. I saw a child with pants made from the best part of an old blanket. Old blankets, sheets, bedspreads are welcome. We save every bit of string we get for the Japanese make straps for their wooden shoes with it. If people would send old garments to the missionaries, it would be invaluable. Missionaries at Iai asked for 750 pairs of old hose (rayon, nylon, silk, and cotton hose, men's socks and anklets). Everyone could give at least one bar of soap, and how it is needed! All they have is fish oil soap. Powdered milk and eggs, soup, sugar, tea, and coffee help much with the sick. Old Christmas cards can be put to good use. Old shoes are needed and children's clothing of any kind. Pencils, notebooks, crayons are scarce and expensive. Food should be sent in tins and wrapped well. When sending old clothes, mark packages *No commercial value* and *Gift Parcel.* I find the Japanese interested in Christianity; some perhaps because it is something new and the faith of the occupation forces; some because it is popular now. I believe the people have found themselves left completely desolate since the emperor is no longer considered divine, so they are seeking help from the right source. Because of our language difficulties, I cannot instruct the two girls working for me as I wish, but I am praying that my daily life will lead them."

Malaya

Word has come that King George VI of England included the name of Miss Mabel Marsh in his list of birthday honors. She was made a "member of the most distinguished order of the British Empire" — M.B.E. Miss Marsh has been the principal of our large girls' school in Kuala Lumpur for many years.

China

In May, Rulison School, pioneer school for girls in the Yangtze Valley, celebrated its seventy-fifth birthday. At first the faculty wondered whether they should plan a celebration. People are living under constant stress and strain due to unsettled political conditions and spiraling inflation. It was finally agreed that it would be good to recall the beginnings of the school. It would be well to remember the war years and the wanderings of Rulison teachers and students in Szechuan Province and the real achievements of those years. May 7 was the big day. At nine o'clock friends, students, and teachers gathered in the church. The mayor of Kiukiang made a speech. Prayer was offered by 87-year-old Mrs. Chen, the oldest living graduate. Tea was served in the primary school after the meeting. The guests then visited an exhibition by the kindergarten and primary school children. Pictures of the Misses Gertrude Howe and Clara Merrill were displayed. In spite of the many difficulties under which the school is run today, there are many causes for gratitude. There have never been so many students, so many needs, so many opportunities for service. So Rulison faces the future with gratitude for the past and hope for the future of the school.

Germany

A letter has come from Miss Hyla C. Stuntz, who is in Mainz, Germany, working in a center for students. From funds which come from General Supplies for Relief in Europe, we sent her a number of CARE packages and books and magazines. She writes: "A few days ago we had a wonderful surprise! Twenty CARE packages came through you! We are grateful indeed. Most of the contents will go to especially needy students—sick ones or undernourished—but we have been using sparingly some of the supplies also. I think I wrote you about our difficulties with fat and meat, and that we invite students to meals with us constantly, so you will understand, I am sure. Today I took some of the things you sent up to a student with tuberculosis who is going into the hospital. This afternoon I gave some of the things you sent to a girl student whose teeth are falling out because of incomplete diet. So it goes. We give enough to each so that it really helps and is not wasted. Another help and joy is the magazine shelf. The periodicals I asked for are arriving regularly and the students are very interested. They are widening their horizons through these magazines."

In Memoriam

J. Wesley Masland, a prominent manufacturer of Philadelphia, died suddenly of a heart attack on August 21.

Mr. Masland's avocation was the church, which he served devotedly throughout his lifetime. In his local church in Oak Lane, in the Philadelphia Conference and in the Northeastern Jurisdiction, he was a strong leader. In the broader life of the church, he was an active member of the Board of Education, the Methodist Committee for Overseas Relief, and the Joint Committee on Religious Education in Foreign Fields.

His sudden passing is a great loss to The Methodist Church.

Jurisdiction Workshop Groups Speak

By THELMA STEVENS, *Executive Secretary*

"WHERE two or three are gathered together" with common interest and concern, it is easier to find our job and the best way to do it. That is the reason for bringing conference and district leaders together in Jurisdiction Schools of Missions. That is the reason for bringing local and district leaders together in Conference Schools of Missions. That is the basis for having a *committee* on Christian Social Relations and Local Church Activities in the local society and Guild. No one secretary or chairman can have all the ideas and know how to use them! An idea becomes a recommendation in the Jurisdiction School, but it cannot become a plan until the local groups adapt it to their own needs and machinery.

The following recommendations have been gleaned from the Findings of three Jurisdiction Workshops on Christian Social Relations and Local Church Activities with the hope that local secretaries and their committees may find *at least one idea* that will guide them toward a better plan of work:

Machinery for doing the job:

1. The selection of the secretary and her committee should be done thoughtfully and prayerfully. The varied interests and responsibilities stemming from the broad program of the Department should be represented on the committee or subcommittees.

2. Attention is called to the new Handbook of the Department* (15 cents) and the organizational changes for the new quadrennium found in it. (The July-August issue of THE METHODIST WOMAN summarizes these changes in the article entitled "A New Look at Local Church Activities.")

Workshops and Human Rights:

1. We call attention to the recommendation of the Woman's Division that Workshops on "Human Rights and World Order" be held in 1948-49, using the plans in the June METHODIST WOMAN with necessary adaptations.

2. It is of great importance that all conference secretaries take the initiative in contacting and working with conference secretaries in overlapping jurisdictions. Co-operative planning of workshops is timely and urgent.

3. "To Secure These Rights" might be a possible theme for such a workshop.

Note: The study on "The Bible and Human Rights"* (packet, 90 cents) can serve as a springboard for such a workshop. The action pamphlet *Here's the Way to Sesure These Rights** (25 cents) will give practical help.

We recommend:

a. That the jurisdiction institute a program of workshops on "Human Rights and World Order," under the guidance of the Jurisdiction Committee on Christian Social Relations and Local Church Activities.

b. That there be at least one such workshop in each district; that they be conducted by local societies to explore local needs and to relate those needs to the needs of the world community. It is hoped that these workshops will create a deeper concern for human rights on a local scale and a greater appreciation of their implications for a Christian world order.

It is further hoped that the workshops will culminate in such a practical step as a community survey which will then be used as a basis of action in improving community conditions.

c. Because of the great importance of last year's approved study, "We, the Peoples," we urge that societies that have not studied it do so this year, and that those who have already made the study follow it with further activity with special reference to these areas:

1. The specialized agencies.

2. The Commission on Human Rights and its declaration and Covenant of Human Rights. We feel that such studies would be valuable in two ways.

a. They would provide an effective bridge between the studies "We, the Peoples" and "The Bible and Human Rights."

b. They would serve as a preparation for the time when the United States may be asked to ratify an International Bill of Rights.

The United Nations

a. That this summer school commemorate at its June 26 assembly the third anniversary of the signing of the United Nations Charter by the reading of the Preamble to the Charter, followed by a prayer for the United Nations. (Note: This recommendation was carried out in full.)

b. The Workshop urges that societies throughout the jurisdictions co-operate with community observance of official United Nations Day on October 24, and, if possible, find a way to include at least a brief observance in their October general and circle meetings.

c. The Workshop recommends that women throughout the jurisdiction be urged to try to secure better coverage of UN news in their local newspapers with special reference to prominence and readability, and with an emphasis on the constructive things that the

UN commissions and specialized agencies have accomplished.

d. The Workshop recommends that we urge our government to use existing UN machinery as the foundation of all our policies.

e. The Workshop recommends that the Department of Christian Social Relations and Local Church Activities of the Woman's Division be requested to set up a seminar for Christian Social Relations and Local Church Activities secretaries (or their alternates) in conferences and districts of the Northeastern Jurisdiction on the subject of the United Nations. We recommend that such a seminar be held at Lake Success and/or New York at a time when interesting meetings can be attended and outstanding speakers obtained.

Alcohol Education

In these days of increased liquor consumption we recommend that Methodist women throughout the jurisdiction reaffirm their belief in total abstinence as set forth in the *Discipline.*

We further recommend that local societies throughout the jurisdiction aid in every way possible in the promotion of Commitment Day.

We call attention to the General Conference legislation which provided a correlating committee for the program on Temperance for The Methodist Church.

Political Action

1. On November 2 we shall elect a President, some congressmen, and senators. Study groups should (already!) be formed to instruct citizens on why we vote and what the issues are; to learn the records of the candidates and to find ways to influence candidates on vital issues.

2. Talk with candidates personally. Have "Candidates' Night" when candidates of all political parties can be questioned on platforms and encouraged to make public commitments. Vote for the persons most likely to uphold the principles you believe in, such as a full program of Civil Rights, or support of the United Nations, control of the liquor traffic, and other timely issues.

3. Co-operate with other agencies in this study and action program.

Other Special Recommendations:

1. We recommend that local societies ask their press to give publicity to the World Council Meeting in Amsterdam and its follow-up program.

2. We call attention to the new free leaflets, *The Story of the President's Committee on Civil Rights** and *The Accomplishments of the United Nations**

3. We recommend that the local secretary of Christian Social Relations and Local Church Activities with her committee promote a church-wide study to discover the Christian approach to Communism.

(Suggested helps are: The Episcopal Address. Pamphlets—*Two Giants and One World,** by Loos, 50 cents; *Christians and the World of Nations,* by Vernon H. Halloway, 60 cents, Council for Social Action, 289 Fourth Avenue, New York 10, N. Y.)

4. We urge that congressmen be contacted on the following urgent legislation:

Extension of Reciprocal Trade Agreements beyond the one year already approved.

The passage of a housing bill comparable to the Taft-Ellender-Wagner Housing Bill, retaining the public housing provision.

The enactment of legislation for Federal Aid to Education *without* allocations to private schools.

The passage of Anti-Lynching and Anti-Poll Tax Bills.

The opposition to any legislation embodying the principles of the Mundt-Nixon Bill.

Support of legislation that will protect the rights of Indians in Alaska, and provide adequate relief funds for American Indians.

In the face of the passage of the Selective Service Bill, we urge that Congress be requested to demand that camps be operated in accordance with the highest moral standards.

Increased attention must be directed toward the service of women on juries. *Register and request jury service.*

* Available from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio; and Distributing Offices.

Mrs. Ethel C. Phillips (center) and Mrs. Hanna F. Desser, co-authors of the manual, *Here's the Way to Secure These Rights,* with Miss Thelma Stevens of the Woman's Division (left)

MRS. ELOISE A. WOOLEVER, *Executive Secretary, Woman's Section, Division of Education and Cultivation*

How To Gain New Members

By MRS. G. P. HELGESON

(Last year North Central Jurisdiction Woman's Society of Christian Service made the largest net gain in membership—19,073. For that reason, we are asking Mrs. G. P. Helgeson, Promotion secretary of the jurisdiction, to tell us how the societies did it!—E. A. W.)

Some of the methods given credit by local Woman's Societies of Christian Service for the impetus in the membership increase of North Central Jurisdiction include point-system contests, Big Sister plans, Circles of Young Mothers, Bride's circles, new Wesleyan Service Guilds, special occasions, guest and "member recognition" days, thoughtfully planned church fellowship, participation in dramatized and discussion programs, use of the pledge system, action on information of newcomers from local utility company records, and follow-through on membership surveys.

Regardless of the method used, the evidence underlying each successful membership gain points to the *personal efforts* of hundreds of consecrated women. Membership gains of from ten to seventy-five per cent have resulted from plans such as these.

The Big Sister Plan

"The names of all women on our church membership roll are divided into groups (geographically). We use the Big Sister plan. Each member of our society adopts a nonmember within her geographical area, provides her with information about the work of the Woman's Society of Christian Service, invites and takes her to general and circle meetings and keeps her advised of all society activities and other activities of the church in which she might be interested. The 'Big Sister' seeks frequent opportunity to cultivate the 'Little Sister' until she responds and becomes a member, or indicates no interest in becoming one."

Special Occasion Days

"For our *annual birthday party,* circle members decorate tables appropriate to each month of the year. (This year a subscription to The Methodist Woman was given the circle having the most appropriately decorated tables.) Each member invites a nonmember neighbor or friend to the party. A special ceremony accompanies the cutting of the birthday cake at each table, leaflets on some phase of the work are distributed, and with a challenging program our annual party presents a triple opportunity: (1) Fellowship in a delightful social atmosphere, (2) introduction of new women to the work and responsibilities of the Woman's Society of Christian Service, and (3) appreciable gains in new members."

A Young Mothers' Circle

"The majority of our thirty-five new members are young mothers, who were not members of the society before the organization of their JOY (*J*esus first, then *O*thers, *Y*ourself last) Circle. This circle has enrolled women who could not have become members of our society for several years and would probably have become lost to us through other interests. Fathers are baby-sitters for the evening, while mothers participate in a program which for them becomes a channel opening up the richness of church privileges and responsibilities. Whenever a member's youngest child starts to school, that woman's name is then drawn for membership in one of the other circles."

Friendly Competition

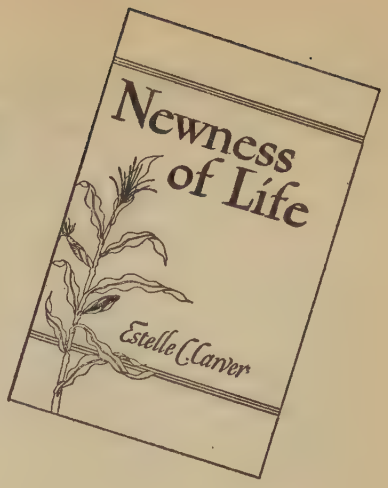
"Our church woman membership was divided evenly among volunteer captains. (Another society uses the point system among its circles.) Record sheets were provided each captain to record the points earned by the members in her group. Points were given for the following: securing a new member, attendance at church, at general and circle meetings of the society, new subscriptions to our magazines, calls on prospective members or carrying information to absent or ill members, and for visitors brought to meetings. After a designated period, points were totaled and the low-point groups feted the high."

Personal Invitations

"Our society adopted as its goal: 'Every Methodist woman a member of the Woman's Society of Christian Service.' Instituting the pledge system gave every woman an opportunity to contribute according to her ability and afforded more time and energy for fellowship within our church membership at pot-luck suppers, banquets honoring church-school teachers, the choir, youth groups, etc. Believing that blanket invitations and general announcements fail to reach those women who aren't already interested, each month we send or take an invitation and a brief interesting letter, pertinent to our work and program, to every woman of our church. This mimeographed letter makes her know *we* are interested in *her* and, *too, she* can hardly forget *us*. Other important factors, we believe, that aid in gaining and keeping new members are: a program chairman ever alert to new methods and personnel; meetings that start on time and close on time."

The Growth of the Spiritual Life

By LILLA MILLS



IT IS probable that the great majority of people who are trying to live the Christian life are not growing in spiritual power as they would like to grow. This may be due to their lack of knowledge of how to promote such growth, to a certain amount of indifference, or to the multitude of activities which crowd their daily lives.

The purpose of this course, "Growth of the Spiritual Life," is to help persons who have already accepted the Christian way of life to become increasingly Christian through the enrichment of their religious experience. It is hoped that the course will lead each student to:

1. Understand more clearly what is meant by growth in the spiritual life and resolve to develop the inner life more fully.

2. Become more skillful in using both the Bible and other religious literature in one's private devotions.

3. Appreciate more deeply the possibility of a closer communion with God through prayer, meditation, and fellowship with the members of one's family and friends.

4. Develop a more Christlike life through social action, working with other persons in various church, community, and world enterprises.

The text for this course is *Newness of Life*,[1] by Estelle C. Carver (price, 50 cents). A *Guide on Newness of Life*[1] (price, 15 cents), which gives helps for teaching this course, has been prepared by Mrs. Marie Welles Clapp.

The teacher will want to work out carefully her plans for teaching this course and also the way in which she will guide the students in discussion during each class session. It is essential that the study of this course shall be creative—a means of enriching the lives of persons who are seeking to follow Jesus. If only four sessions are planned for the study it seems wise to divide the text in the following manner:

First class session—Chapter I, "New Birth."

Second class session—Chapters II and III, "Learning to Trust" and "Restoration."

Third class session—Chapter IV, "Sustenance."

Fourth class session—Chapters V, VI, and VII, "Guidance," "Illumination," and "Maturity."

If six sessions are planned, it might be well to combine Chapters VI and VII.

Suggested topics for study:

Chapter I. "New Birth": The Marriage in Cana—John 2:1-11. Obedience—the Christian life is a new birth; home is where the new birth takes place. Life should be ordered according to the will of God; family prayers, grace at meals, all the common round of duties.

Chapter II. "Learning to Trust": The Healing of the Nobleman's Son—John 4:46-54. Faith—obedience is followed by faith. In the face of tragedies, sickness, suffering, and death, we must learn to trust; to develop humility, confidence, and perseverance; to practice prayer and thanksgiving.

Chapter III. "Restoration": The Healing of the Impotent Man—John 5:1-15. We need an increase in vitality—a restoration of our misused or dormant powers. Restoration brings responsibilities which we must accept. Restoration comes not only as God forgives our sins, but also as we forgive those who have wronged us.

Chapter IV. "Sustenance": The Feeding of Five Thousand—John 6:1-14. God provides food for the growing soul; his word—Bible reading and meditation; prayer—the nature of prayer; the sacraments—fellowship and communion; our everyday living—practicing the presence of God and doing his will.

Chapter V. "Walking on the Sea"—John 6:15-21. To serve wisely and well we need the guidance of Jesus' teaching in: our homes, our jobs, our social relations and recreation, our attitudes toward social problems, our whole manner of living; the value of silence and of listening for God to speak.

Chapter VI. "Illumination": The Healing of the Man Born Blind—John 9:1-7. Our need of new vision, new spiritual insights, a realization of our place in God's plan; how we may help others develop their spiritual life.

Chapter VII. "Maturity": The Raising of Lazarus—John 11:18-44. Jesus calls us to a development of our inner lines and also to action—both individual and group—in order to develop a Christian world order. The need for individual and corporate worship.

In the discussion of each of these topics there should be a constant reference, not only to growth of the spiritual life, but also to how the development of spirituality includes Christian action. "He who would know . . . . must do." We cannot truly develop our inner lives until we share in Christian efforts to better the welfare of mankind.

Supplementary materials for the course: *Abundant Living*,[2] by E. Stanley Jones (price, $1.00); *Discipline and Discovery*,[2] by Day (price, 35 cents); *Alternative to Futility*,[2] by Trueblood (price, $1.00); *The Christian Faith and Way*,[2] by Rall (price, 50 cents); *The School of Prayer*,[2] by Wyon (price, $1.50); *Religious Living*,[2] by Harkness (price, 75 cents); *First Steps in Prayer*,[2] by Olsen (price, $1.25); *Power Through Prayer*,[2] by Bowman and Harper (price, $1.50); *Channels of Devotion*,[2] by Murrell (price, $1.00); The Christian Family Series: "A Dwelling Place for God," by Hewitt; "The Marks of a Christian Home," by Werner; "The Family Altar," by Short.[3] Single copies, 10 cents each; 12 copies, $1.00; 25 copies, $2.00; 100 copies, $6.00; *The Upper Room* Bible Series: "Readings in the Gospel of John," by Laymon; "The Spiritual Message of the Hebrews," by Kearns; "The Spiritual Message of Acts," by Cassell; "The Spiritual Message of First Corinthians," by Hickman.[3] Single copy, 15 cents; 8 copies, $1.00.

The Advance Program of the Woman's Division must have a spiritual undergirding. The society which provides opportunity for its women to take the study, "Growth of the Spiritual Life," will be helping to fulfill the second goal of the Advance: every Methodist woman studying, giving, building, and praying for a World Christian Community.

[1] Order from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio.

[2] Order from The Methodist Publishing House serving your territory.

[3] Order from the Upper Room Press, 1908 Grand Avenue, Nashville 4, Tennessee.

That Woman Alone

By MARION LELA NORRIS

THE Expansion Program of the Guild has made itself evident in many ways besides in splendid statistical increases. It has focused the attention of many church leaders upon the gainfully employed women of the congregation, who as a result are being taken out of the back pews into places of responsibility.

After Services on Sunday

If the church has an active Guild, its members will be looking for women who are alone and making them welcome. Some Guilds have a member at each entrance every Sunday morning both before and after service.

A Guild that is on the job can prevent such unfortunate occurrences as the following: A young woman who had for some time been active in both church and Guild moved to a new address. The first Sunday in her new home she went to the nearest Methodist church, met the minister after church, and told him she wished to have her letter transferred, giving him the name of the minister and the church where she was a member. Incredible as it may seem, it was over a year before the transfer was made. She says, "Meantime I was approached by another denomination and had I not come from a strong Methodist background, I should doubtless have joined the other church. The minister is a fine man, doing good work, but, though he was reminded by friends as well as myself about my desire to join, he was too busy with families to consider a single, employed woman. Probably he *should* give his first attention to families." Yes, probably the family with children comes first, but is the church recognizing its opportunity fully, when well over one quarter of all women are gainfully employed? This must mean that a great many solitary women slip in and out of the average church on Sunday with little invitation of a personal quality to become part of its fuller life. Doubtless many of these women hold important positions and have training and experience which could be of value avocationally in the church. But how infrequently are they used! One such, a principal of a city school for the handicapped, said: "Until I was elected president of our new Guild there was nothing for me to do in my church. The Guild is a joy to us all. We paid over $500 on the church mortgage our first year." Another had brought her company out of the red and through the depression because of her financial acumen, but her only place in the church during those same years and since was in a pew!

Status of Women Committees

The Status of Women Committees of the Woman's Society and the Guild are helping to overcome this tendency to overlook the employed women, but many others are needed to help them in their task.

There are, also, the huge numbers of employed women in every community who have *no church affiliations.* The Guild in its Advance Program concerns itself with three groups:

1. *The very young employed women* no longer active in the youth group. A field worker recently said: "I was impressed with an unusually fine Woman's Society where I was invited to speak. I felt they must have had a secret by which they had arrived, and so I said to one of them, 'How is it that your Woman's Society is so unusual? It is unique among the many I have visited. What is your secret?' She replied, 'No special secret. Most of us were trained and well grounded in the work of the Woman's Society of Christian Service while members of the Wesleyan Service Guild.'" Perhaps that was their "secret of success" after all.

2. *The industrial woman.* Here and there is a unit in a church whose members are largely industrial workers. When we inquire why there are not more, the usual reply is something like this: "There doesn't seem to be much interest in us. But then you know we get so much from our unions! We really matter to them." A welder recently said she joined the Guild through a personal invitation, but would not have been likely to think of affiliating otherwise.

3. *The mature employed woman* who by her training and experience has much to offer, and usually—will give liberally financially, once she is "sold" on the mission of the Guild. The fellowship the Guild offers its members in local units, district, and conference meetings and week ends, means much to women who are alone, and opens up new friendships which help to compensate for former family relationships which are gone or altered.

Woman's Society and Guild Work Together

"I find that my office (district Promotion secretary of the Woman's Society) includes in its duties the work of promotion of the Wesleyan Service Guild," said a letter last spring. "Since I am inadequately informed on the Guild work, will you please send me any new material. Our district hopes to plan for a Guild week end later in the summer at our Methodist camp grounds. If you have any suggestions I would appreciate receiving them."

The Guild office is happy to work with all Promotion secretaries who hold in their hands the possibilities for organizing scores of units of the Guild, and the securing of hundreds of new Guild members! And district and conference Guild officers count on this help!

Program, Worship, Study, Action!

With the new attractive materials of the Woman's Division and the Missionary Education Movement (which include that particularly fine item, *At the Desk Next to Mine*), the Guild plans to "advance" in its monthly meetings and make every Guild member feel she "just cannot afford to miss a single meeting."

January Program and Worship Service

Inasmuch as the Guild year is being changed in the local unit to correspond with that of the Woman's Society and is starting with June rather than January in 1949, your unit may wish to extend its 1948 pledges through the first part of the year, and have the Pledge Service in May. This would mean, of course, making the pledge for January to May, 1949, just five-twelfths of what it was in 1948, and then adding the additional 33-1/3 per cent suggested by the Woman's Division in the *Advance Program.*

On the other hand, some units may prefer to have their pledge service in January so as to read that 33-1/3 advance into the pledge at once.

The decision should be made by the Program and Finance Committees of the local unit on the basis of what will best serve the group, and help each member of the unit, in turn, to render the largest service to the desperate peoples of our world.

If the Pledge Service is postponed, the "supplementary notes" in the January program provide a wealth of material for a very illuminating program.

Have a map of the world thumbtacked to an easel or blackboard; give out to different people, *in advance,* statements about the type of work and cost in each country where the Woman's Division is serving. If the "dollars" are printed on a slip, large enough so that

(*Continued on page 28*)

YOUTH WORK

Literature in Africa

By HELEN L. JOHNSON, *Secretary of Youth Work*

Literature and literacy in Africa is one of the least known projects of the Methodist Youth Fund. We quote only excerpts from a longer article by the Rev. Josef A. Persson, a missionary in Africa.[1]

"IN HIS capacity for enjoying literature, the African is not surpassed by other races. He has a vivid imagination, a fine sense of humor, and great ability to express his thoughts in an eloquent and convincing manner. This has been fostered by the wealth of folklore, proverbs, and traditions which is the heritage from generations past. One reason why so much of the literature produced by missions has failed in its appeal is that it has consisted of translations. Books written in African language by those who are able 'to think black' invariably meet with an enthusiastic reception.

"The Methodist Publishing House in Johannesburg, South Africa, has tried to meet this demand and in this it has a very wide field. On the list of publications there are books for the instruction of new converts, for the training of national workers, for devotion and public worship, schoolbooks, and those dealing with hygiene, science, and agriculture. A start has been made in indigenous fiction. These are written in several languages and used by a number of tribes.

"The Africans have great confidence in the printed word. 'A man might tell an untruth but a book can be depended upon.' Especially is this the attitude of new literates and here is both an opportunity and a danger. On a trip to the interior we found an old man carrying a primer tied around the neck with a piece of string! It had taken the place of the charms supplied by the witch doctor. The church of Christ must help to provide both interesting and sound reading material in the interest of truth for those who are new literates and for all who are eager to use their ability to read. What a missionary the printed page is—one always available and willing to repeat His message."

[1] Mr. Persson is in charge of the Mission Press in Johannesburg. Mr. and Mrs. Persson work together in a program of Christian Education in Africa, and literature is one phase of their work.

CHILDREN'S WORK

Introducing China

By RUBY VAN HOOSER, *Secretary of Children's Work*

WITH China as one of the missionary emphases for 1948-49, leaders of children will be interested in the following:

"Dear boys and girls: 'Wei-Li-Kung-Hui' is my church family name and yours, too—'The Methodist Church,' you call it in English. . . . . I am writing now because we members of 'Wei-Li-Kung-Hui' have so much to be glad about this year, and because your church family is celebrating with us.

"You see, there is a Wei-Li-Kung-Hui family because one hundred years ago a few Methodists made the long, long trip on a sailing vessel from the city of Boston to the city of Foochow. One year later two other Methodist families arrived in our city of Shanghai. We are remembering both groups at this anniversary of their coming, so our celebration is lasting for eighteen months. It began on April 13, 1947, with all our Methodist churches holding special thanksgiving services and our people bringing gifts of money. . . . .

"But now I must begin to tell you about Wei-Li-Kung-Hui as it is today. Does a family of nearly 100,000 people seem large to you? Well, it is not very large for a church family, especially in a country where 450,000,000 people live. . . . . As the most important way to celebrate our 100th birthday, Wei-Li-Kung-Hui will be telling the good news to many more of our people, and we are hoping and praying that when our celebration ends, there will be several thousand new Christians in China. . . . ."[1]

This is just a part of the first of several fascinating letters found in the new manual for use in additional sessions that will help introduce juniors to the work of the church in China. For other materials, secretaries of Children's Work should consult the fall issue of the *World Friendship Bulletin.*

[1] From *Wei-Li-Kung-Hui, The Methodist Church in China,* by Dorothy La Croix Hill. The Methodist Publishing House, 1948. Available from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio, and Distributing Offices. Price, 50 cents.

"The Unofficial Ambassadors"—Who Are They?

By MRS. MYRON S. COLLINS, *Secretary of Student Work, Northeastern Jurisdiction*

For some years, the Committee on Friendly Relations Among Foreign Students has designated the guest students from other lands in our colleges and universities as "unofficial ambassadors." There are now 20,000 of these students, as well as 2,655 from the United States possessions: an increase of nearly 6,000 over the last academic year.

Mr. J. Benjamin Schmoker, the new general secretary of the committee, writes in his report: "On these young guests lies much of the responsibility of *interpreting democracy* in their homelands. Their daily experiences, not alone in the classrooms and lecture halls, but in the community, will condition their attitudes and determine their practices toward America and the American people as they return to their native countries."

Mr. Schmoker stated that there are two critical times in the experience of the foreign student: (1) when he lands in port; (2) when he arrives on the campus. Someone from the committee's staff in New York meets students on arrival, whenever possible. "Temporary housing, assistance with baggage and transportation aid is offered to all." It is *our* privilege as Methodist women in campus communities to co-operate with college personnel in order to bring a sense of "belonging" and security to new students from overseas when they arrive on our campuses.

Many Methodist churches are inviting these students to their services, and to the homes of members for Sunday dinner, or to spend a day, holidays, or a week end.

The students are asked to be speakers sometimes on church or Woman's Society programs, often to tell of customs in their native lands. In one conference, a Korean girl has become a popular speaker-soloist. In another, the conference secretary has assigned certain Crusade scholars to the various districts, requesting that the women use these students on programs, and that local societies "adopt" them, if possible, for the year.

Many churches have welcomed these students as members of their young people's groups. A certain Sunday evening College Fellowship in New York State includes one Chinese and one German student.

The Standing Committee on Student Work decided last fall that the major emphasis of the Student Program for 1948 should be on increased Christian hospitality and friendliness for students from other lands. It is to be hoped that in the coming year, also, we shall not neglect *any* opportunity to show genuine good will and friendship toward "The Unofficial Ambassadors."

That Woman Alone

(*Continued from page 26*)

everyone can see, and pinned onto the proper country by the person reporting, the relative distribution of the work will be evident.

When all the countries and types of work have been presented, the total can be read by the leader.

Then comes the climax, when a good speaker very briefly but forcefully states the amount needed to reach the 33-1/3 per cent Advance total. This can be broken down to conference and district, also to local unit.

Whether the pledge service is held in January or May, a "map talk" of this nature or something similar can vivify the whole program and prepare for a vital pledge service.

Brief paragraphs or sentences, culled from current copies of The Methodist Woman and World Outlook on what happened to a person in the country presented, will stimulate more sacrificial giving, both to help meet the needs described and to express gratitude for the great privileges that are ours in a democracy.

Quadrennial Handbook

The Standing Committee of the Wesleyan Service Guild has decided to hold in abeyance the publication of the Quadrennial Handbook pending the election of the new Standing Committee at the Organizational Meeting of the Board of Missions and Church Extension in December, 1948.

Watch the back cover of The Methodist Woman for the release date. The price will be 25 cents.

(Note: This Quadrennial Handbook will take the place of the yearly handbook.)

Be sure to read page 31. You, too, will want to order the new Christmas cards.

Correction

In the September issue of The Methodist Woman, due to a typographical error, New Jersey Conference is mentioned as having 105 new members last year. The number should be 1,105.

"Miners and the Christmas Lights"

By MRS. H. W. BLAND DETWILER

IN HER inimitable way, Margaret Applegarth has suggested that many of us have fallen into the habit of the processionary caterpillar! This little fellow, whose pattern of life never differs, goes round and round in the same fashion. As I read this program and tried to think of the different localities, I had a feeling that those of us who really used this meeting for the Christmas season would be the smart persons who dared to break the pattern! This is different!

"Miners and the Christmas Lights"? How do you heat the place in which your meeting will be held? For many of you the answer will be "coal." How can we stimulate our women to understand the work of the Kingdom through our Woman's Division in mining areas?

I. INVITATIONS. (1) Black paper, cut coal-shaped; (2) different types of toys which were made in the story of "Santa's Workshop" (see *Program Material,** page 53); (3) the miner's cap and lamp; (4) a star, beautifully suggestive for lighting "the path." (With the star, use Matthew 2:9b.) (5) A brief note explaining the type of meeting.

II. ATMOSPHERE. (1) The room in darkness, save for candlelight or flashlights. Over the doorway, a sign: "Entrance to the Mine. Proceed Carefully." Christmas carols played softly. (2) An exhibit of pictorial pamphlets published by the Bituminous Coal Institute, 815 Southern Building, Washington 5, D. C. (see *Program Material,** page 58, for further suggestions). (3) Actual toys to be sent, or pictures of such displayed. (4) Pictures of Woman's Division projects in mining areas.

III. DEVOTIONS AND PROGRAM. (1) While lights are low, sing carols and have the story of "Beginning of Work in Mining Communities" *told.* Here the lights might be turned on, and the two paragraphs under "Coal in Twenty-one States" given as a wedge to create interest.

Then a question is asked, "Where does our Woman's Division have work?" The answer might come from "Garden Creek in Virginia" (see page 54, *Program Material**) and "Census Starts Center" (page 52). A third reply might come from "Church Reopens Project" (page 52).

As these serious statements close, the pianist might play softly but with bright tempo "Jingle Bells." Children, if available, or the secretary of Children's Work and her helpers, all wearing sprigs of holly, might carry on a lively conversation in first person about "Santa's Workshop" and "Christmas Candy" (page 53). As these happy thoughts close, let the entire meeting sing "Jingle Bells."

With no break in the music, have the pianist modulate into the strains of "O Holy Night." As the lights again are turned low, a voice is heard singing the beautiful words of this selection. Then the pianist might give a chord for "O Little Town of Bethlehem," and as she plays it softly the curtains part (3) Write the names of the twenty-one states where coal is found, and and before us in beautiful pantomime is the Nativity scene. From the rear or side of the room, a soft voice might tell "Responsibilities Shared" (pages 54-55), while a record of Christmas music is played in the distance. Better still, near the close of the story, the soft tinkling and ringing of bells suggest the chimes in the closing paragraph on page 55.

(2) A fascinating chart using supplementary material beginning on page 55, *Program Material,** ought to create interest and discussion.

(3) As you use the Christmas Scripture and prayer, make it a time of deep surrender. The Gift of Christmas is our most precious possession. Are we guilty as leaders in being too busy or too careless to present Him as Saviour and Lord to the women in our own societies?

(4) The story of *The Other Wise Man* is full of meaning for these days (see *Worship Services,** page 7).

(5) Many of you have inquired about the story of "The Black Madonna." In *Channels of Devotion,* by Gladys C. Murrell, under "Appreciation of Other Races," page 14, you will find it. (Purchase for $1.00 from any of The Methodist Publishing Houses.)

IV. FELLOWSHIP. (1) Our Northeastern Jurisdiction meeting was held in a coal-mining section last spring. At luncheon each one had a place favor—a tiny pasteboard coal car filled with *good* "black coal" (chunks of licorice). (2) Christmas decorations. Have you floated low candles in a broad bowl amidst Christmas greens?

CORRECTION

In the June issue of *The Methodist Woman* on page 13 under "The Church's Study Course," the study book, *The Church in the Rural Community, by Bishop W. C. Martin, should have been priced at 50 cents. There will be no guide for this study book.**

*Order from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio, or Distributing Offices.

*Available from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio, and Distributing Offices.

tag each woman with a "state." (4) Find out the names of our deaconesses or workers (see *Annual Report*) in these areas and "name" your women after them. Go round the refreshment table and tell who "you" are. (5) Divide those present into the various coal-mining areas in which the Woman's Division has work, and let them find their own groups.

SPECIAL! How do you keep your women informed about the World Federation of Methodist Women? Great strides were made during the meeting of the World Federation at General Conference. Refer to WORLD OUTLOOK for August, 1948. May the Light of the Bethlehem star lead us in renewed consecration to "Make His Way Known" that "By His Light Shall the Nations Walk."

Food and Human Rights

(*Continued from page 11*)

to halt the present trend and to give a new impetus and dignity to agriculture as a way of life and to farm ownership as the best security for the family.

We would conclude on the note with which we began. We shall not defeat Communism with a gun, but by a superior idea and a superior enthusiasm for that idea. Whoever solves the bread-and-butter problem of the great masses of impoverished people in the world will capture their allegiance and will determine the ideology of the world economically, socially, politically, and religiously. The Christian Church should be concerned to help decide this issue aright, and in so doing would be fulfilling the gospel that it is commissioned to preach.

Women's Position in the World Today

(*Continued from page 17*)

clusive role of homemaker, and the "deeply rooted subconscious superiority complex of men."

Mrs. Cosma, an educator and writer, organized the Arab Women's National League in Syria.

Another woman from the field of education, Isabel Urdaneta, of Venezuela, believed it most important for women to have access to higher positions in the professions, particularly in educational work. Mrs. Urdaneta went from the post of teacher to that of consul, and been active recently in the work of the Pan-American Union.

"In the U.S.S.R. there is no discrimination against women," Elizavieta Popova, a lawyer and a trade unionist, explained. In the words of the U.S.S.R. constitution: "Women in the U.S.S.R. are accorded equal rights with men in all spheres of economic, government, cultural, political, and other public activity."

The Byelorussian member, Evdokia Uralova, added emphasis on women's inequality in social and educational matters. She also called attention to the fact that women of her country are constitutionally granted full rights. Mrs. Uralova, who began her career as a history teacher, now holds a high executive post in the Ministry of Education of her homeland.

What women lack most throughout the world is economic freedom and equal opportunities, according to Dorothy Kenyon, United States representative. Dr. Kenyon pointed to inertia and the survival of old habits of thought as the principal obstacles to the achievement of world-wide equality. Formerly a judge of the New York Municipal Court, Dr. Kenyon is a lawyer and has been active in many civic and women's organizations.

Will You Be There?

Protestant Church women have been issued a call to attend the fourth National Biennial Assembly of the United Council of Church Women in Milwaukee, Wisconsin, November 15-18, by Mrs. Harper Sibley, Council president.

The call, signed by Mrs. Sibley, urged attendance at the assembly of all women "who have caught the glimpse of the meaning of Christian unity, sensed the hunger and suffering of the world, and the sin and tragedy of war and would join together to find ways to peace."

"Thy Kingdom Come" will be the assembly theme, the call stated.

Twenty-five outstanding speakers will be featured at the assembly, including Henry Luce, publisher of *Life*, *Time*, and *Fortune* magazines; Dr. Sterling Fisher, manager of N.B.C. Public Affairs and Education Department; Dr. Henry P. Van Dusen, president of Union Theological Seminary; Dr. Welthy Honsinger Fisher, prominent author, lecturer, and world-traveler; Dr. Hilda Lazarus, first woman president of the Vellore Medical College, South India; Mrs. J. D. Bragg, president of the Home Missions Council; Dr. Howard Lowry, president of the College of Wooster, Ohio; Dr. John A. Mackay, president, Princeton Theological Seminary; and other well-known Christian leaders.

The appearance of ordained women ministers in leading Milwaukee pulpits on the Sunday prior to the assembly is being arranged, together with special devotional services.

Leading up to the assembly, the United Council of Church Women will conduct a special nation-wide observance on World Community Day, November 5, stressing the theme "Peace Is My Responsibility." In connection with the event, Mrs. Harper Sibley will appear as a guest on Ted Malone's "Westinghouse" program at 11:30 A.M. (E.S.T.) A.B.C., and read the prayer printed on the peace commitment cards now being signed by church women throughout the world. Women are urged by the Council to obtain copies of the prayer through their local chapters, and repeat the prayer for peace while it is being read on the air.

Christmas Greeting Cards

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These cards are unusually attractive and dignified, showing pictures of sixteen of the projects of the Woman's Society of Christian Service.

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FINANCIAL CONFERENCE REPOR

WOMAN'S DIVISION OF CHRISTIAN SERVICE—BOARD OF MISSIO

Henrietta Gibs

CONFERENCE INCOME ON APPROPRIATIONS BY DEPARTMENTS

Jurisdiction	Adult	W. S. G.	Paid on Pledge 1948	Total Pledged 1948	Student	Youth	Children	Total on Appropriati 1948
Central:								
Atlanta	$ 389.91	$ 197.50	$ 587.41	$ 1,865.00	.....	.....	$ 2.58	$ 589
Central Alabama	399.38	10.00	409.38	950.00	.....	.....	1.00	410
Central West	303.39	62.50	365.89	600.00	$17.85	$ 8.00	4.75	396
Delaware	2,104.72	114.20	2,218.92	4,550.00	.....	217.00	16.73	2,452
East Tennessee	365.00	77.00	442.00	650.00	.....	.....	19.00	461
Florida	.....	.....	.....	300.00	.....	.....	.....	.....
Lexington	1,023.45	115.35	1,138.80	4,050.00	.....	2.00	14.00	1,154
Louisiana	545.50	102.50	648.00	1,711.50	.....	.....	.....	648
Mississippi	665.16	30.00	695.16	1,000.00	.....	23.00	.....	718
North Carolina	535.30	.....	535.30	1,068.00	.....	40.43	31.00	606
Savannah	223.36	.....	223.36	375.00	8.00	.....	5.00	236
South Carolina	1,431.78	188.00	1,619.78	1,829.00	32.00	10.00	70.00	1,731
South Florida	137.50	10.00	147.50	275.00	.....	16.00	.....	163
Southwest	325.00	.....	325.00	550.00	.....	.....	5.00	330
Tennessee	337.26	6.40	343.66	1,100.00	.....	23.19	12.00	378
Texas	1,468.67	129.75	1,598.42	2,050.00	5.00	92.31	16.75	1,712
Upper Mississippi	54.00	.....	54.00	402.00	.....	.....	.....	54
Washington	1,939.19	359.36	2,298.55	5,000.00	.....	150.69	30.50	2,479
West Texas	505.00	95.00	600.00	1,100.00	.....	.....	7.00	607
Total	12,753.57	1,497.56	14,251.13	28,925.50	62.85	582.62	235.31	15,131
North Central:								
Dakota	9,215.38	659.50	9,874.88	13,500.00	.....	698.92	67.86	10,641
Detroit	44,924.96	2,135.50	47,060.46	80,525.00	.....	3,547.91	369.55	50,977
Illinois	60,947.17	2,670.68	63,617.85	100,000.00	10.00	3,164.82	556.15	67,348
Indiana	37,144.23	2,771.70	39,915.93	66,000.00	.....	1,345.00	623.38	41,884
Iowa-Des Moines	35,770.48	1,791.16	37,561.64	61,000.00	.....	3,515.42	357.44	41,434
Michigan	27,918.63	1,607.51	29,526.14	59,000.00	.....	1,452.33	364.58	31,343
Minnesota	15,788.76	697.00	16,485.76	30,000.00	.....	533.18	197.52	17,216
North Dakota	8,086.85	176.75	8,263.60	9,775.00	.....	272.50	114.76	8,650
North Indiana	37,992.24	1,597.23	39,589.47	60,000.00	.....	3,258.00	718.33	43,565
North-East Ohio	71,509.57	3,712.00	75,221.57	130,000.00	.....	1,794.84	999.78	78,016
Northern Minnesota	17,988.23	1,803.50	19,791.73	30,000.00	.....	755.00	299.03	20,845
Northwest Indiana	19,356.36	1,076.22	20,432.58	34,018.00	.....	1,804.00	265.06	22,501
Northwest Iowa	20,947.37	985.58	21,932.95	30,300.00	.....	1,125.50	149.03	23,207
Ohio	88,778.21	4,513.00	93,291.21	168,500.00	.....	6,055.00	1,319.00	100,665
Rock River	59,849.49	4,166.60	64,016.09	93,431.00	.....	3,072.00	379.11	67,467
Southern Illinois	17,115.26	1,865.32	18,980.58	28,000.00	.....	1,794.64	271.83	21,047
Upper Iowa	21,288.00	770.08	22,058.08	36,000.00	.....	1,164.56	275.78	23,498
West Wisconsin	10,483.55	599.54	11,083.09	19,000.00	.....	518.18	72.91	11,674
Wisconsin	15,179.14	524.00	15,703.14	27,450.00	.....	708.19	170.71	16,582
Total	620,283.88	34,122.87	654,406.75	1,076,499.00	10.00	36,579.99	7,571.81	698,568
Northeastern:								
Baltimore	53,217.12	1,660.31	54,877.43	85,000.00	5.00	2,156.48	243.79	57,282
Central New York	20,331.28	591.11	20,922.39	39,000.00	.....	1,117.12	99.41	22,138
Central Pennsylvania	22,978.84	400.50	23,379.34	40,000.00	.....	1,463.02	90.44	24,932
Erie	24,780.52	320.00	25,100.52	50,000.00	.....	657.42	235.75	25,993
Genesee	21,478.58	587.92	22,066.50	43,500.00	.....	348.02	98.82	22,513
Maine	4,488.60	25.00	4,513.60	7,000.00	.....	29.63	21.25	4,564
Newark	24,578.44	1,071.62	25,650.06	50,500.00	.....	493.09	163.71	26,306
New England	10,192.95	65.00	10,257.95	27,662.00	1.00	387.72	124.72	10,771
New England Southern	9,446.55	11.00	9,457.55	18,000.00	.....	501.96	.....	9,959
New Hampshire	2,267.60	174.50	2,442.10	5,100.00	.....	18.50	40.82	2,501
New Jersey	21,707.52	578.95	22,286.47	37,810.00	.....	840.16	188.72	22,815
New York	12,912.45	1,263.20	14,175.65	30,000.00	.....	114.15	54.81	14,344
New York East	21,628.28	1,148.81	22,777.09	41,450.00	.....	278.75	80.47	23,136
Northern New York	9,765.10	348.68	10,113.78	22,500.00	.....	325.65	56.02	10,495
Peninsula	16,699.18	93.46	16,792.64	27,000.00	.....	1,157.39	84.79	18,034
Philadelphia	27,836.81	1,749.49	29,586.30	61,500.00	.....	953.82	223.33	30,763
Pittsburgh	44,661.36	515.88	45,177.24	77,000.00	.....	3,335.77	415.29	48,928
Troy	16,020.30	469.34	16,489.64	36,000.00	.....	327.61	18.00	16,835
West Virginia	46,724.73	2,617.41	49,342.14	91,000.00	71.00	2,907.42	287.52	52,608
Wyoming	16,073.51	417.78	16,491.29	36,000.00	.....	830.00	43.44	17,364
Puerto Rico Provisional	63.00	.....	63.00	.....	.....	.....	.....	63
Total	427,852.72	14,109.96	441,962.68	826,022.00	77.00	17,743.68	2,571.10	462,354
South Central:								
Central Kansas	43,660.70	3,704.29	47,364.99	80,000.00	.....	1,701.65	483.68	49,550
Central Texas	23,326.60	2,900.41	26,227.01	45,100.00	.....	1,153.32	79.95	27,460
East Oklahoma	13,278.49	1,236.59	14,515.08	28,500.00	.....	135.42	146.92	14,797
Indian Mission	273.00	.....	273.00	500.00	.....	.....	13.30	286
Kansas	25,187.95	1,743.00	26,930.95	50,000.00	.....	955.65	233.60	28,120
Little Rock	18,384.84	1,891.06	20,275.40	36,000.00	.....	737.45	72.43	21,085

R FIRST SIX MONTHS—1948

CHURCH EXTENSION—THE METHODIST CHURCH

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DIVISION OF TOTAL RECEIPTS

eneral opriations	Conference Work	Total on Appropriations 1948	Total on Appropriations 1947	Week of Prayer	Supplies	Supplementary Gifts	Cultivation ¾ of 1c Per Member	Misc.	Total Receipts
589.99		$ 589.99	$ 839.49	$ 5.00	$ 102.72				$ 697.71
410.38		410.38	325.68		10.10		$ 2.25		422.73
396.49		396.49	594.00	6.13	21.50		2.10		426.22
1,598.49	$ 854.16	2,452.65	2,842.04	18.85	54.00		12.00		2,537.50
461.00		461.00	267.00	60.00					521.00
			353.25				2.50		2.50
1,154.80		1,154.80	1,502.50		90.00		25.00		1,269.80
648.00		648.00	722.12	9.20	77.77				734.97
718.16		718.16	863.75		57.00				775.16
606.73		606.73	609.93	5.00	54.80		7.00		673.53
236.36		236.36	278.50	12.00	34.00				282.36
1,731.78		1,731.78	1,739.65	45.40	32.00		10.00		1,819.18
163.50		163.50	154.50		15.80		1.65		180.95
330.00		330.00	169.00		23.00		1.50		354.50
378.85		378.85	432.31		82.24	$ 250.00	3.00		714.09
1,712.48		1,712.48	1,536.53	44.93	111.11		4.25		1,872.77
54.00		54.00	45.00						54.00
2,479.74		2,479.74	2,864.29		118.90		12.50		2,611.14
607.00		607.00	746.50	32.00	55.00				694.00
14,277.75	854.16	15,131.91	16,886.04	238.51	939.94	250.00	83.75		16,644.11
10,641.66		10,641.66	7,532.72	211.99	1,102.50			$ 35.50	11,991.65
48,802.92	2,175.00	50,977.92	50,325.25	231.47	4,314.16	1,147.44	79.60	50.00	56,800.59
58,798.82	8,550.00	67,348.82	59,711.05	117.07	4,479.12	588.05	88.78		72,621.84
40,117.31	1,767.00	41,884.31	43,624.31	63.27	2,251.79	1,330.00	64.40		45,593.77
39,254.50	2,180.00	41,434.50	38,681.65	78.25	3,091.40	860.97	96.00		45,561.12
31,343.05		31,343.05	35,250.36	6.50	3,676.64	225.00			35,251.19
17,216.46		17,216.46	18,468.21	21.40	3,099.86		20.53		20,358.25
8,650.86		8,650.86	8,139.36	3.25	824.00	249.50			9,727.61
40,565.80	3,000.00	43,565.80	41,188.67	135.65	2,671.02	175.00	62.64		46,610.11
65,656.15	12,360.04	78,016.19	71,301.35	221.04	5,880.30	2,730.16	110.00	100.00	87,057.69
20,845.76		20,845.76	19,448.05	77.99	1,294.25	100.00	15.00	210.00	22,543.00
22,501.64		22,501.64	22,795.06	239.66	1,561.28		45.37		24,347.95
21,907.77	1,299.71	23,207.48	20,865.48	49.77	1,625.64	246.50	41.02		25,170.41
90,448.55	10,216.66	100,665.21	92,720.05	219.90	8,460.43	4,581.00	150.00	558.35	114,634.89
64,093.06	3,374.14	67,467.20	66,327.62	129.69	2,899.23	2,514.87	80.12		73,091.11
19,047.05	2,000.00	21,047.05	18,916.21	28.75	3,056.22	1,113.81	25.00		25,270.83
23,298.42	200.00	23,498.42	22,216.42	140.83	3,038.42	1,467.35	40.00	245.00	28,430.02
10,985.85	688.33	11,674.18	11,256.90	86.99	1,283.78	35.00			13,079.95
16,582.04		16,582.04	14,957.10	85.23	1,176.50		26.62		17,870.39
650,757.67	47,810.88	698,568.55	663,725.82	2,148.70	55,786.54	17,364.65	945.08	1,198.85	776,012.37
51,199.59	6,083.11	57,282.70	55,858.75	188.52	3,971.50	6,482.57	68.68		67,993.97
21,663.98	474.94	22,138.92	19,368.62	73.65	777.20	186.00			23,175.77
22,033.80	2,899.00	24,932.80	21,594.21	62.38	1,944.70	738.36	50.62	246.50	27,975.36
23,076.99	2,916.70	25,993.69	23,632.43	19.75	3,737.16	28.81		1,028.85	30,808.26
20,879.94	1,633.40	22,513.34	23,860.20	11.50	1,226.89	1,796.60	38.23		25,586.56
4,279.48	285.00	4,564.48	4,123.84	35.82	196.00				4,796.30
23,981.86	2,325.00	26,306.86	26,898.80	66.22	437.89	674.00	40.00		27,524.97
7,437.39	3,334.00	10,771.39	12,087.42	72.99	721.26	3,661.16	2.90		15,229.70
8,092.83	1,866.68	9,959.51	9,788.81	28.72	104.45		15.00		10,107.68
2,501.42		2,501.42	2,810.73		80.50				2,581.92
20,565.35	2,250.00	22,815.35	22,054.25	44.45	767.95	1,277.00	41.49		24,946.24
14,344.61		14,344.61	16,168.18	88.80	813.00	60.00	28.34	2.25	15,337.00
21,936.31	1,200.00	23,136.31	22,696.75	48.26	2,087.76	15.00		50.00	25,337.33
10,495.45		10,495.45	8,282.33	26.40	463.21	80.90			11,065.96
15,236.84	2,797.98	18,034.82	17,020.93	3.50	1,277.60		44.22		19,360.14
26,830.10	3,933.35	30,763.45	31,357.92	19.50	1,418.52	147.00			32,348.47
41,421.33	7,506.97	48,928.30	45,571.76	88.15	1,458.79	1,150.00	54.46	84.86	51,764.56
16,835.25		16,835.25	17,363.85	50.53	520.13	528.47	65.00	145.00	18,144.38
47,908.08	4,700.00	52,608.08	47,751.76	126.64	5,530.58		74.25		58,339.55
15,164.38	2,200.35	17,364.73	21,405.00	41.87	1,122.97	514.63	40.00		19,084.20
63.00		63.00							63.00
415,947.98	46,406.48	462,354.46	449,696.54	1,097.65	28,658.06	17,340.50	563.19	1,557.46	511,571.32
48,602.45	947.87	49,550.32	45,192.77	80.27	4,686.14	135.00	71.88		54,523.61
27,460.28		27,460.28	24,171.87		3,929.15	142.00	26.62		31,558.05
14,797.42		14,797.42	16,378.05		1,344.34	100.00	22.89		16,264.65
286.30		286.30	372.89	79.00		65.00			430.30
24,801.00	3,319.20	28,120.20	25,412.76	78.23	1,877.86	425.50			30,501.79
20,960.28	125.00	21,085.28	20,141.46		1,136.55	158.22	26.03		22,406.08

FINANCIAL CONFERENCE REPO

WOMAN'S DIVISION OF CHRISTIAN SERVICE—BOARD OF MISSI

Henrietta Gib

CONFERENCE INCOME ON APPROPRIATIONS BY DEPARTMENTS

Jurisdiction	Adult	W. S. G.	Paid on Pledge 1948	Total Pledged 1948	Student	Youth	Children	Total o Appropria 1948
South Central (Continued):								
Louisiana	26,119.30	1,664.44	27,783.74	50,000.00	.....	1,332.69	83.24	29,19
Missouri	11,678.99	331.13	12,010.12	22,500.00	.....	317.83	39.87	12,36
Nebraska	29,981.97	2,312.48	32,294.45	68,000.00	15.00	1,052.65	279.17	33,64
New Mexico	3,457.33	1,179.25	4,636.58	10,500.00	.....	380.69	48.50	5,06
North Arkansas	16,042.49	2,525.00	18,567.49	30,000.00	.....	330.26	43.41	18,94
North Texas	23,575.00	1,550.00	25,125.00	43,500.00	.....	500.00	75.00	25,70
Northwest Texas	19,069.53	1,611.37	20,680.90	31,500.00	.....	2,224.96	109.35	23,01
St. Louis	17,064.93	1,648.28	18,713.21	37,000.00	.....	277.01	152.59	19,14
Southwest Mexican	329.82	.....	329.82	500.00	.....	59.15	18.36	40
Southwest Missouri	22,268.49	2,132.74	24,401.23	37,000.00	.....	485.30	132.08	25,01
Southwest Texas	25,573.44	2,166.53	27,739.97	42,000.00	.....	3,405.60	130.86	31,27
Texas	33,429.32	3,674.52	37,103.84	59,000.00	.....	2,045.47	395.19	39,54
West Oklahoma	20,009.66	2,570.00	22,579.66	45,000.00	.....	1,353.13	180.29	24,11
Total	372,711.35	34,841.09	407,552.44	716,600.00	15.00	18,448.23	2,717.79	428,78
Southeastern:								
Alabama	25,084.47	2,080.58	27,165.05	48,000.00	.....	462.34	172.72	27,80
Cuba Mission	.....	.....	.....	.....	.....	.....	.....	.....
Florida	45,527.14	4,111.63	49,638.77	73,000.00	.....	2,750.96	140.14	52,52
Holston	22,499.32	3,654.63	26,153.95	52,500.00	.....	2,121.20	123.94	28,39
Kentucky	16,739.94	2,064.08	18,804.02	32,000.00	.....	864.48	130.64	19,79
Louisville	15,525.33	1,742.33	17,267.66	40,000.00	2.00	855.89	115.33	18,24
Memphis	17,648.41	3,476.59	21,125.00	42,000.00	.....	753.55	99.25	21,97
Mississippi	18,197.65	2,604.59	20,802.24	38,000.00	83.47	690.58	101.34	21,67
North Alabama	27,817.63	3,557.37	31,375.00	60,000.00	20.65	1,669.09	127.04	33,19
North Carolina	35,482.12	4,048.96	39,531.08	68,000.00	.....	1,622.03	350.25	41,50
North Georgia	34,397.28	7,463.23	41,860.51	70,000.00	.....	1,542.64	404.18	43,80
North Mississippi	17,047.52	1,586.95	18,634.47	29,000.00	.....	1,299.58	70.96	20,00
South Carolina	16,164.94	1,317.50	17,482.44	30,000.00	.....	848.58	105.90	18,43
South Georgia	34,389.05	3,901.37	38,290.42	67,500.00	.....	1,092.02	124.98	39,50
Tennessee	17,998.11	2,517.80	20,515.91	41,000.00	.....	711.53	118.04	21,34
Upper South Carolina	22,961.47	1,893.03	24,854.50	40,000.00	.....	1,313.11	115.03	26,28
Virginia	62,183.21	2,808.60	64,991.81	110,000.00	.....	1,803.40	120.84	66,91
Western North Carolina	44,007.75	4,779.02	48,786.77	75,000.00	.....	1,471.99	178.42	50,43
Total	473,671.34	53,608.26	527,279.60	916,000.00	106.12	21,872.97	2,599.00	551,85
Western:								
Alaska Mission	122.25	.....	122.25	400.00	.....	.....	.....	12
California	27,166.11	1,954.10	29,120.21	48,000.00	.....	430.77	123.21	29,67
Colorado	13,236.53	992.82	14,229.35	25,000.00	.....	109.83	150.10	14,48
Hawaii	454.50	121.50	576.00	.....	.....	31.70	.....	60
Idaho	5,290.68	290.00	5,580.68	8,000.00	.....	196.08	12.52	5,78
Latin American Provisional	75.00	.....	75.00	100.00	.....	.....	.....	7
Montana	5,178.04	349.24	5,527.28	8,000.00	.....	182.48	100.98	5,81
Oregon	12,997.74	477.10	13,474.84	20,000.00	.....	853.83	144.18	14,47
Pacific Northwest	18,901.26	972.96	19,874.22	33,615.00	.....	789.98	158.10	20,82
Southern California-Arizona	77,316.91	4,181.21	81,498.12	140,000.00	.....	2,765.42	530.92	84,79
Utah Mission	504.91	.....	504.91	1,430.00	.....	32.32	8.50	54
Wyoming State	2,175.75	145.00	2,320.75	4,300.00	.....	55.75	27.00	2,40
Total	163,419.68	9,483.93	172,903.61	288,845.00	.....	5,448.16	1,255.51	179,60
Total from Conferences	2,070,692.54	147,663.67	2,218,356.21	3,852,891.50	270.97	100,675.65	16,950.52	2,336,25
Other Income for Appropriations:								
Deaconess Pensions	.....	.....	.....	.....	.....	.....	.....	.....
Enrolled Missionary Pension Fund	.....	.....	.....	.....	.....	.....	.....	.....
Missionary and Deaconess Temporary Disability Fund	.....	.....	.....	.....	.....	.....	.....	.....
Interest Income Allocated from Endowment and Restricted Funds	.....	.....	.....	.....	.....	.....	.....	.....
Miscellaneous and Gifts for Appropriations	.....	.....	.....	.....	.....	.....	.....	.....
Student Fund	.....	.....	.....	.....	.....	.....	.....	.....
Other Designated Expendable Receipts:								
Bequests	.....	.....	.....	.....	.....	.....	.....	.....
Miscellaneous	.....	.....	.....	.....	.....	.....	.....	.....
Refunds	.....	.....	.....	.....	.....	.....	.....	.....
Transients	.....	.....	.....	.....	.....	.....	.....	.....
Grand Total	$2,070,692.54	$147,663.67	$2,218,356.21	$3,852,891.50	$270.97	$100,675.65	$16,950.52	$2,336,25

FOR FIRST SIX MONTHS—1948

AND CHURCH EXTENSION—THE METHODIST CHURCH

Treasurer

DIVISION OF TOTAL RECEIPTS

General Appropriations	Conference Work	Total on Appropriations 1948	Total on Appropriations 1947	Week of Prayer	Supplies	Supplementary Gifts	Cultivation ¼ of 1c Per Member	Misc.	Total Receipts
29,199.67	.....	29,199.67	33,257.80	325.02	8,747.58	543.96	27.54	15.00	38,858.77
12,367.82	.....	12,367.82	11,533.07	32.45	949.05	398.20	.....	.....	13,747.52
30,491.27	3,150.00	33,641.27	35,563.66	79.20	4,590.49	2,065.00	74.90	50.00	40,500.86
5,065.77	.....	5,065.77	5,325.42	.....	1,326.83	.....	12.50	.....	6,405.10
18,816.18	124.98	18,941.16	13,084.34	.....	2,114.00	675.51	24.35	.....	21,755.02
25,700.00	.....	25,700.00	20,524.69	.....	2,174.28	1,585.00	31.40	.....	29,490.68
23,015.21	.....	23,015.21	20,260.09	39.96	3,679.58	1,155.28	.....	.....	27,890.03
19,142.81	.....	19,142.81	18,943.22	35.99	2,959.73	7,955.53	25.00	.....	30,119.06
407.33	.....	407.33	489.64	.....	6.76	.....	.....	.....	414.09
25,018.61	.....	25,018.61	24,099.71	182.99	2,339.70	77.00	31.06	.....	27,649.36
31,276.43	.....	31,276.43	22,001.72	49.77	5,813.21	475.00	.....	.....	37,614.41
39,544.50	.....	39,544.50	38,702.67	49.30	7,004.46	100.00	42.89	.....	46,741.15
24,113.08	.....	24,113.08	25,203.14	65.95	2,270.81	1,256.06	34.70	.....	27,740.60
421,066.41	7,667.05	428,733.46	400,658.97	1,098.13	56,950.52	17,312.26	451.76	65.00	504,611.13
27,800.11	.....	27,800.11	26,461.11	219.75	1,261.68	.....	27.83	.....	29,309.37
.....	.....	.....	18.00	.....	.....	.....	.....	.....	.....
52,529.87	.....	52,529.87	48,342.79	.....	4,769.42	8.65	47.85	.....	57,355.79
28,399.09	.....	28,399.09	27,045.05	.....	4,960.61	2,590.00	55.00	.....	36,004.70
19,799.14	.....	19,799.14	18,841.52	85.31	2,426.64	.....	24.00	.....	22,335.09
18,240.88	.....	18,240.88	19,663.57	.....	468.74	286.44	20.15	.....	19,016.21
21,977.80	.....	21,977.80	21,119.39	.....	2,566.29	.....	28.67	10.00	24,582.76
21,677.63	.....	21,677.63	23,548.74	59.37	2,076.07	325.00	20.00	.....	24,158.07
33,191.78	.....	33,191.78	29,454.23	76.96	3,055.72	615.00	40.33	.....	36,979.79
41,503.36	.....	41,503.36	41,633.80	.....	4,776.64	956.00	57.00	.....	47,293.00
43,807.33	.....	43,807.33	45,026.50	.....	3,740.02	2,016.85	250.00	50.00	49,864.20
20,005.01	.....	20,005.01	19,273.71	.....	2,182.74	.....	19.38	.....	22,207.13
18,436.92	.....	18,436.92	20,403.85	475.06	2,690.93	600.00	.....	240.00	22,442.91
39,507.42	.....	39,507.42	42,243.53	132.05	3,872.18	1,425.00	40.12	.....	44,976.77
18,303.67	3,041.81	21,345.48	23,258.21	43.33	1,424.65	3,136.86	28.75	.....	25,979.07
26,282.64	.....	26,282.64	22,735.44	218.33	1,839.64	1,397.90	28.29	.....	29,766.80
66,916.05	.....	66,916.05	61,650.14	402.49	371.31	842.50	95.00	.....	68,627.35
50,437.18	.....	50,437.18	50,706.23	348.89	8,981.70	200.00	78.12	.....	60,045.89
548,815.88	3,041.81	551,857.69	541,425.81	2,061.54	51,464.98	14,400.20	860.49	300.00	620,944.90
122.25	.....	122.25	191.25	.....	100.00	.....	1.00	.....	223.25
29,074.19	600.00	29,674.19	27,480.80	.....	3,405.86	345.50	41.65	.....	33,467.20
12,717.58	1,771.70	14,489.28	14,552.15	54.38	1,031.02	158.42	33.03	50.00	15,816.13
607.70	.....	607.70	791.03	.....	.....	.....	.....	.....	607.70
5,789.28	.....	5,789.28	5,104.91	.....	570.50	.....	6.72	.....	6,366.50
75.00	.....	75.00	55.00	.....	.....	.....	.....	.....	75.00
5,435.74	375.00	5,810.74	4,940.22	.....	678.20	50.00	13.25	.....	6,552.19
13,972.86	499.99	14,472.85	13,659.58	.....	1,590.02	.....	20.00	.....	16,082.87
19,038.95	1,783.35	20,822.30	13,768.01	53.68	1,725.25	55.00	.....	.....	22,656.23
69,994.44	14,800.02	84,794.46	77,792.59	.....	8,176.84	4,137.45	76.00	.....	97,184.75
545.73	.....	545.73	811.28	1.00	19.15	.....	.....	.....	565.88
2,403.50	.....	2,403.50	2,552.00	.....	253.00	.....	.....	.....	2,656.50
159,777.22	19,830.06	179,607.28	161,698.82	109.06	17,549.84	4,746.37	191.65	50.00	202,254.20
2,210,642.91	125,610.44	2,336,253.35	2,234,092.00	6,753.59	211,349.88	71,413.98	3,095.92	3,171.31	2,632,038.03
26,756.61	.....	26,756.61	27,124.27	.....	.....	.....	.....	.....	26,756.61
430.55	.....	430.55	480.90	.....	.....	.....	.....	.....	430.55
2,300.00	.....	2,300.00	2,245.00	.....	.....	.....	.....	.....	2,300.00
14,618.70	.....	14,618.70	15,253.65	.....	.....	.....	.....	.....	14,618.70
4,559.52	.....	4,559.52	3,281.09	.....	.....	.....	.....	.....	4,559.52
556.46	.....	556.46	861.00	.....	.....	.....	.....	.....	556.46
49,221.84	.....	49,221.84	49,245.91						
.....	.....	.....	.....	.....	.....	.....	.....	50,285.95	50,285.95
.....	.....	.....	.....	5.00	5,767.79	32,700.38	.....	32,303.06	70,776.23
.....	.....	.....	.....	.....	.....	.....	.....	101,830.51	101,830.51
.....	.....	.....	.....	.....	.....	.....	.....	9,780.40	9,780.40
$2,259,864.75	$125,610.44	$2,385,475.19	$2,283,337.91	$6,758.59	$217,117.67	$104,114.36	$3,095.92	$197,371.23	$2,913,932.96

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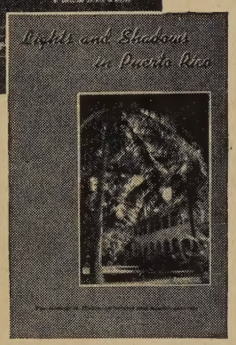

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